

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

*Next week 6/23/21*  
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Evangelist T. T. Martin is summer supply for Pastor Norris at First Church Ft. Worth.

Forty profession of faith at Bearden, Ark., in a meeting resulted from the work of T. T. Martin and A. D. Muse.

Do not fail to look over our prayer list for this week and remember the churches, pastors and helpers in your daily prayers.

Friends presented pastor D. W. Moulder with a new Ford car and he is duly grateful. We do not know any man who will do more good with one.

We have considerably over 1000 meetings listed with us and others are being listed every day as the pastors and churches complete their arrangements.

We are anxious to see large lists of subscriptions to the Baptist Record coming in as a result of work done in meetings. No Baptist home should be without the Baptist Record.

Pastor T. D. Cox was assisted in a meeting at Oloh in Lamar county by brother A. D. Muse. Three were baptized, about the only available material.

Rev. E. Floyd Olive has resigned at Pratt City Ala., and enters evangelistic work, for which he seems suited, and is open for further engagements. He was once pastor at Pascagoula.

Pastor Bruce S. Hilbun was assisted in a meeting at Oral Lamar county, by Dr. J. T. Christian. People came from Hattiesburg, Sumrall and the countryside. There were seven additions three of them by baptism.

The Church at Louisville, Miss. has called Rev L. A. Moore of Jackson who has been District Enlistment man for the first district and he will probably accept. These people are worthy of a good man and have got him.

Will the pastors be sure to distribute the Student Enrollment Cards, and urge that they be mailed to me at the earliest possible moment. If more cards are needed, we shall be glad to supply them.

The church that is giving systematically to the 75 Million Campaign will be the church that will not come up short at the end of the Convention Year. Nearly every member of every church could arrange to give weekly or monthly to this fund.

President Harding will be gratefully remembered and highly honored in history for his having sounded out the leading governments of the world looking to a conference on disarmament which he suggests be held in Washington. In connection with this he suggests a conference on far Eastern questions. In all probability Mr. Hughes as Secretary of state had much to do with the proposal. We hope it may be the beginning of world peace.

note also that 9 have volunteered for the ministry and 25 for mission work.

Pastors and church treasurers should keep in mind the importance of making monthly remittances to the Board office of all funds given on the 75 Million Campaign. Do not wait until you have a large amount on hand but send what you have at the end of every month.

We have a nice lot of Dr. Truett's Washington Speech on Religious Liberty for free distribution. Write to us for as many as you can use to advantage. We also have other tracts on Baptist Fundamentals and on Evangelism. Pastor should make large use of good tracts.

Pastor M. C. Durr of 1220 Wastington Ave. New Orleans is a student in the Baptist Bible Institute and would assist in meetings as preacher or song leader. He would also be glad to have churches in reach of Clarke College at Newton where he will enter as a student this fall.

Rev R. A. Eddleman of Tutweller assisted brother Moulder in a meeting at Concord in Rankin county. There were four baptized and two by letter. The preacher was said to be at his best and gave some faithful instruction on prayer; repentance, faith, regeneration, which greatly helped in the work.

The Catholics count all members of a Catholic family as members of their church and so the census gives them a much larger church membership than other denominations. But Southern Baptists have two and a half times as many churches as there are Catholic churches in all the United States.

The Editor assisted Pastor L. M. Phillips in a meeting at DeSoto in which there were five additions, four of them by baptism. People say that spiritual conditons are greatly improved in the short time brother Phillips has been with them. The visiting preacher found good friends of the Record and left the number larger.

Brother N. H. Parker is now at New York Hall, Louisville, Ky., having resigned at Perkinson. He will enter the Seminary next fall. He has been called to Scottsburg, Indiana, for full time. Recently he was with Pasor R. B. Patterson in a meeting at Locust church near Carrollton Ky., in which twenty-four were added to the church.

Brother Barkley formerly pastor at Macon, now a cairo Ga., rejoices in the prosperity of his work. He is also chairman of the Executive committee in his association which conducts an evangelistic campaign. A tent is used and four meeting were held in June and July. In one meeting there were nine volunteers for missto work on of them a medial missionary.

Mrs. Joe C. Morgan of Grenada, reports a great county Sunday School Convention at Graysport. There were addresses by Pastor Morgan, C. C. White, J. R. G. Hewlett, R. B.

Gunter, E. R. Henderson, W. E. Farr, J. C. Morgan, J. B. Perry, O. L. Kimbrough, H. G. Tolbert and Buck Martin. The visitors were heard with great pleasure and profit, and a new mark was set and a new inspiration given.

The next session of Mississippi College, Mississippi Woman's College, Blue Mountain College will open one week earlier, Sept., 6. Let every Baptist in Mississippi help to make this the greatest school year in our history.

If you want contribution envelopes and record book for either current expenses or the 75 Million fund order them from the Baptist Convention Board, Jackson, Miss., stating the number of sets desired. The Board is giving these supplies to the fourth time churches free during the revival season. Our pastors should take advantage of this liberal offer and put on the plan of systematic giving in every fourth-time church.

Do not forget to put on Denominational Day during every revival meeting. This occasion gives opportunity for preaching on our great denominational task and putting into operation in the church such methods as the individual church might need. A club should be secured for the Baptist Record, students should be enrolled for our denominational schools and an effort made to bring our young people to a decision for definite Christian service. The meeting also furnishes the best opportunity of the year for putting into operation the plan of systematic giving.

No enterprise in the world has accomplished as much good as the Christian colleges have with their limited physical resources. What they have done is out of all proportion to the small means which they have had at their command. But they have possessed a wealth of spirit and those who have fostered and cared for them have done so under the urge of the religious motive and a noble sense of sacrifice with the result that they have been mighty instruments in discovering and training Christian leadership. Still after saying this and making the largest possible estimate of what they have done, the fact remains that they have been greatly handicapped for lack of material support. Much more might have been done if they had been properly equipped and endowed.

Often we get a communication for the Record with the request that it "be published this week" Don't think you are the only one who writes that to us. There are others. And generally it cannot be done. Sometimes a brother writes and says, "I have neglected doing this before and ask that you publish it immediately." He expects us to make up for his short comings. We always publish articles as soon as it is practicable, but often the paper has gone to press when that sort of request comes. If it is a long article you had better have it in a week before the date of publication. Our contract calls for everything to go to the printer by Saturday or earlier, except emergency matter. Part of the copy must go to the printer a week before it is issued. If you wish it to go in early send it early.



## THE INCARNATION

By J. B. Lawrence.

The doctrine of the incarnation occupies its own solitary place in theology. In the fullness of time, the Scriptures declare, the Eternal Son assumed human nature, conceived by the Holy Ghost. This mystery is revealed as a fact and defined by a variety of expressions which leave it a mystery still: no theories availing to explain it. But while the Scriptures do not attempt to explain this divine mystery they do most assuredly place the incarnation as the foundation of our Lord's redeeming ministry.

1. By incarnation is here meant, not the literal taking of our flesh but that union with our nature to which the Scripture does not give a name. (In its widest sense the term includes three things: (1) The Divine Nature of Jesus Christ; (2) the Human Nature of Jesus Christ; (3) the Hypostatic Union of the human with the Divine natures in the Divine Person of Jesus Christ, but since two of these phases of the question, namely, the Divine Nature and the Human Nature, are generally discussed under the head of the Person of Christ, the discussion of the incarnation is confined to the Hypostatic Union of these two natures in the Divine Person. The union is a fact, that is, the Divine Nature was really and truly united with the human so that the one and the same person, Jesus Christ, was God and man or God-man. I speak here of no moral union, simply, no union in a figurative sense, but a union that is complete, a union of two substances or natures so as to make One Person, a union which means that God is man and man is God in the Person of Jesus Christ.

2. The incarnation, as the foundation of our Lord's redeeming ministry, with all its offices, is everlasting and unchangeable, common, therefore to two estates of humiliation and exaltation. The union of the two natures in Christ is permanent. He became man once for all; our manhood is a vesture which he will not fold up and lay aside. Immanuel is his name forever. He will be one with mankind through all eternity; as if it were expressly to declare this to keep it in the minds of his people and prevent misconception, that one profound saying was placed on record: "Then shall the Son also Himself be subjected to him that did subject all things unto him, that God may be all in all." (1 Cor. 15:28). Every reference or nearly every reference, to His pre-existent state connects Him with man as man's predestined Head. Certainly every one of our Lord's own allusions does this. Let his last words suffice as an illustration: "The glory which I had with Thee before the world was"; where the I of him who prays, is the Incarnate I, transformed as it were and carried up into eternity.

3. When the Son of God became man, that is became Incarnate, the human race was declared to be a saved race, hence the assumption of our manhood by a Divine Person was the establishment of the purpose of salvation. The ancient predictions concerning his advent into the flesh always announced his coming as that of a Redeemer and Deliverer who had already saved the world in purpose and in effect. The first Gospel declared that the seed of the woman should bruise the Serpent's head. The entire strain of the Psalms and Prophecies predicts the coming of One whose coming was deliverance: so the great fulfilment says "He has visited and redeemed his people." (Luke 1:68).

4. While the Incarnation is the establishment of the purpose of salvation, it is no less true that it is also the means in order to salvation. Though the early announcements dwell rather on the accomplishment of the Divine purpose in the gift of His Son, we find as the his more and more distinct intimations that the Saviour became Incarnate in order to achieve the reconciliation by an atoning death. He who was the Mediator in His Incarnate Person, exhibiting in Himself the union of God and man-

knd, must also be the Mediator in his sacrificial work effecting or realizing that ideal union. (Matt. 20:28). Hence when we reach the Epistles we find that the Incarnation is always closely connected with an atoning design. Jesus is not the perfect Saviour until he becomes the Christ. (Gal. 4:4-5). Our Lord is our representative; "for as much then as the children are partakers of the flesh and blood He also in like manner partook of the same that through death He might destroy him who had power of death" (Heb. 2:14). This was the way to the cross. Three terms were used, each of great importance: (1) the destruction of death; (2) the reconciliation of offenders subject to death; (3) the propitiation required in order to both. These things required that he should take our flesh in order that he might taste death. Hence the Incarnation was necessary to the Sacrificial work of Christ and therefore became the means in order to the salvation which he came to secure for men.

5. There are prevalent errors which we should strenuously avoid: (1) that of those on the one hand who regard our Saviour's assumption of the flesh as his first step in an experiment for human salvation; (2) that of those on the other hand who make the Incarnation itself the bestowment of salvation on mankind, the death of the Savior being needed chiefly for its moral influence or example; (3) and of those in the last place who on Sacramental principles give the Incarnation of our Lord an undue preponderance and regard the extension of that Incarnation in the life of believers as the essence, as the fountain and progress and end, of the Christian life. The Incarnation not only made Christ's suffering possible, but it also made His suffering efficacious for our redemption. Because of the Incarnation, the Hypostatic union of the two natures in one Person, our Lord Jesus Christ, was therefore able to suffer and bear the penalty of man's transgression, because being of man's nature, he could become man's representative and could also endure such suffering as could be inflicted upon man; yet being God He could give a value to such suffering, which would make it an equivalent, not to one man's penalty, but to that of the whole race.

6. The Incarnation, therefore paves the way for and makes possible the atonement through which man receives Salvation. Keeping this in mind we come to understand that our salvation is secured not by a simple deed of amnesty, but by a deed of expiation. It is not by nullifying the power of the law that man is offered a free and full discharge of penalty but it is by executing the law upon another. God does not lift our iniquities from us by a simple act of His will and scatter them to the four winds of the earth, but he lifts them off of our shoulders and places them on the shoulders of His Son. The guilt of the sinner is not done away with by a mere act of forgiveness, but it is atoned for and washed away by the blood of the Lamb. In the Gospel system the Incarnation is the center from which radiates every truth and act in the economy of grace.

Shawee, Okla.

Pastor A. R. Willett will have with him in a meeting Dr. Caswell of West Point. Meeting to begin about Oct. 1st.

It is said that the Aetna Insurance Company which employs 3000 women has announced its purpose to employ no women who have bobbed hair or are artificial blondes.

J. W. Hudson assisted pastor A. M. Mix in a meeting at Belmont. There were 45 professions of faith. Thirty four were baptized and fourteen joined by letter. Others will join. The spirit of the Lord was resented in great power.

## DR. GAMBRELL

Whereas: It has pleased our heavenly Father to remove from us our fellow-teacher and friend Professor J. B. Gambrell, D. D. LL. D.,

Therefore, be it resolved by the Faculty and students of the Southwestern Baptist Theological Seminary:

First, That in the death of Dr. Gambrell each of us feels a deep loss of a friend and brother;

Second, that the Seminary has lost a gifted teacher and wise counsellor;

Third, that the denomination has lost an able leader in the work of the Texas State Convention, in the work of the Southern Baptist Convention and in the world-wide problems and opportunities that confront Baptists in this new day;

Fourth, that the world has lost a typical Christian, a Prince in Israel, a man who like Barnabas was "a good man and full of the Holy Spirit"

Fifth, that a copy of these resolutions be spread on the records of the Seminary, a copy sent to his family and a copy sent to the Baptist papers.

WILLIAM W. DARNES

J. D. RAY

W. E. KIMBROUGH

G. W. CARROLL

Committee.

## PAUL THE INTERPRETER OF CHRIST

This is a new book by Dr. A. T. Robertson, of the Louisville Seminary. This is about the twenty-third book that Dr. Robertson has written and will take its place along with the rest as a helpful study in the New Testament and stimulating exegesis of scripture. It is a composite book made up largely of lectures and newspaper articles delivered or written at different times on different subjects but given a kind of unity by the title to the first one. They are genuine studies and will show others how to study the Bible. They will be helpful just at this time when the Sunday School lessons are about Paul. Dr. Robertson in all of his books shows a familiarity with the unfriendly critics of the Bible, which is good for a few people but absolutely unnecessary for the average man who is satisfied with studying and believing the Bible. The Bible itself is its own best witness. The price of the book is \$2.00, and it contains about 150 pages.

The greatest material need of our colleges today is an adequate endowment. Endowments with income covering from forty to sixty per cent of the annual expenditure, are essential to the efficiency, and in most cases to the permanent existence of institutions of higher learning. Higher education is not self supporting. A college or university to do efficient work must expend from three hundred to six hundred dollars annually on each student. To throw this whole burden upon the student would prevent many of the youth of the land from attending college at all. The endowment should be sufficient to take care of about two thirds of this expense. I am praying that some of our Baptists who have been entrusted with much wealth will make themselves and their money immortal by wisely investing it in largely endowing our institutions of learning.

Ten for baptism and three by letter at Lake, where Pastor H. C. Cox, of Clarke College, was aided by L. M. Keeling of stamps, Ark. It was a great spiritual feast, for the preacher so exalted Christ and the Christian life that the saints were built up in faith. The Christians have a clearer vision of duty and the sinners know their only hope.

Yazoo County Baptist Sunday School Convention meets with Bethlehem church at Nod, the fifth Sunday in July, with all day program.



## SIMPLE WAYS TO IMPROVE THE SOUTHERN BAPTIST CONVENTION

Annually preceding and following the Southern Baptist Convention we have more or less discussion of the Convention as a deliberative body, its democracy, and how to improve its efficiency and value. It is, we think, much better to discuss such matters after the Convention and when discussion will not imperil the things for which the Convention meets.

The writer does not believe that the Convention has failed either in deliberation, democracy, or efficiency. Nevertheless he believes that it can be improved in all these respects without any radical changes. We are of the opinion that improvement can be better and more certainly secured by attention to a few simple matters which are easy of correction. Certainly all who are truly interested in the Convention and its work would welcome anything which will make the body more deliberative, more democratic, and increase its value to the churches and the great causes it is set to promote.

What are some of the simple improvements which will in a large measure secure the desirable results?

1. The elimination of nominating speeches. This suggestion is made following a Convention in which we had the best set of nominating speeches I ever heard, although such speeches in the Convention are usually good. At Chattanooga the brethren had good subjects, and their nominating speeches were really high achievements in this sort of oratory, but for this very reason this is a good time to put an end to nominating speeches. Few of us can hope to surpass what has been done, so let us end the custom with high achievement as a climax, and hereafter make use of the time thus spent to make room in the Convention for more deliberation on matters of main business and to make the Convention more efficient.

2. The discontinuance of all banquets during the sessions of the Convention.—At the present rate these banquets are multiplying rapidly, and have already begun very seriously to interfere with great matters for which the banquets have great responsibility, and to which they are capable of making valuable contributions. Starting with an annual Seminary banquet, the colleges of the South are adopting the custom. Teachers and promoters of Sunday School work, etc. falling into line. Many of the valuable men of the Convention are thus drawn out of the body at the times when some of the greatest matters needing attention are under consideration, and when the very men in particular who attend these banquets are needed in the Convention to guide its proceedings and to give its work the benefit of their training.

3. Limit matters to be considered by the Convention to such as properly belong to this general body peculiarly. There is a growing disposition to bring into the Convention matters which belong to the state organizations, and by thus increasing committee reports and multiplying speeches much of the time is consumed which could be given to those things which belong particularly to the Southern Baptist Convention. There is undoubtedly opportunity at this point to save time for the discussion of purely Convention matters.

4. Let the Convention require of the general boards that, immediately following the organization of the Convention, they submit to the body printed digests of their reports and lay before the Convention for its instruction thereupon all new policies and new courses of action which they propose to adopt and put into effect. By instructing the Boards to close their books promptly with the Southern Baptist Convention year, there will be time enough to prepare these digests. Submitting them at the opening session in printed form there will be time for the messengers to study them, talk about them, and be ready to discuss and vote upon them intelligently at the time fixed for the Convention's ac-

tion upon them. The Foreign Board has for several years followed the plan of asking the Convention for instruction on new and important policies and plans of work, and has followed the Convention's instructions.

5. The Program Committee should be instructed to provide a period for open discussion by the messengers of the Board's reports and such new policies and courses of action as are proposed. The time saved by dispensing with nominating speeches and by having all resolutions go to Committee on Resolutions before being discussed, will save a large part of the time that is needed for this open discussion.

In order to take the Convention into full confidence it is desirable that a direct representative of each board shall interpret to the body each year the actions and work of the year, and let the body know in what direction the boards are leading and explain the things for which they ask the co-operation and support of the churches. The messengers of the churches are entitled to this information and those only who are close to the administration can very well render this important piece of service. Usually also some pastor or Christian leader of ability should be invited to make a seasoned speech on the work which is committed to each of the respective boards. Then as much time as is possible should be saved for and devoted to hearing the missionaries from the field. The number of missionaries on furlough each year has now so multiplied that it is impossible within the limit of the Convention for every one of these to be heard, or even one from each mission to be heard at length, but the fields ought to have such representation on the program as time and justice to the other boards and other objects will allow, and this can be done.

6. By being present at the opening of the Convention and remaining to its close, attending all sessions, the messengers to the Convention can themselves contribute to the representative consideration of matters as well as the general efficiency of the body. Cutting out banquets will place the Convention's emphasis upon messengers' attendance upon the sessions of the body.

Democracy and deliberative procedure do not require that everybody shall make a speech on pending issues, but they do require that there shall be opportunity for somebody who represents every important phase of opinion to speak, and then for everybody to have opportunity to vote. The larger the number of intelligent voters the more democratic and deliberative we make the body. If in such case each one has not spoken, he has heard his views expressed and had the opportunity to cast his vote on the side of his enlightened judgment and conscience. It is manifestly impossible to reduce the Convention to a size which makes it practicable for everyone to speak. The main thing is that the Convention shall be representative and that as many as possible shall have opportunity to form intelligent opinions on matters to be decided and to vote their conscience. Reducing the size of the Convention would not necessarily add to its deliberativeness, and would certainly make it less representative, and probably less democratic and useful. No matter how large the Convention if time is taken for consideration of all matters in open meeting before voting them through or down. More deliberation will be incurred not by reducing the number of messengers, but by reducing the number of things which are brought before the Convention, and by saving time for the consideration of those things which belong to the Convention and which are of such importance as to justify calling the messengers together at all.

The speeches can probably be reduced both in number and length if needs be. The truth is probably the most potential speeches on the Convention's work are not made at the Convention, but by pastors who attend the Convention when they have returned to their pulpits. It is a matter of great significance for literally

thousands of our pastors to come under the influence of a great inspirational meeting like the Southern Baptist Convention, form their opinion about its work, and commit themselves to the work and policies of the Convention by personal vote, and go back to their churches in country, town and city, and in the fervor begotten of the meeting and personal fellowships report the vision which they have caught to a million church members the next Sunday. The truth is, comparatively few of the messengers wish to speak.

The personal contacts, now and renewed acquaintances, exchanges of views and closer fellowship, which enable brethren to talk themselves together, deepen their Christian affection, broaden their outlook and sympathy, are advantageous, which would be lost measurably if we did not have these great meetings annually. The interplay of thought and sentiment from out our vast territory and great and scattered numbers which operates in these annual meetings have a unifying value for the denomination. Without such contact and interchange of views Southern Baptist could very quickly develop sectional camp life instead of the great denominational life which now characterizes us.

Moreover, to refer the business in which the whole denomination is interested to a less representative body than the Southern Baptist Convention as now constituted would undoubtedly cause more dissatisfaction and result in less unity and general intelligence concerning the work than we now have.

Such a course would shortly be looked upon not as more democratic but as less democratic, and inevitably the charge of centralization and autocracy would be heard in the land.

Of course, the continuance of the large annual assembly to which the Southern Baptist Convention has grown raises the question of a suitable meeting place. Chattanooga demonstrated that it is possible for us to have an auditorium big enough to accommodate the messengers and at the same time so adapted to the purposes of the Convention that everybody in it can hear those who speak with ordinary distinctness. There were very few messengers who did not hear every speaker at Chattanooga. The sounding board is a simple and effective device.

Some may think that the writer is unduly optimistic. Nevertheless he puts it down as his opinion that Southern Baptists are doing a great business for God, that the Convention is not by any reasonable interpretation a failure, and that by some such simple methods and modifications as are stated above, it can be made to fulfil its mission for the denomination better than anything that has been proposed. We submit these observations for the serious consideration of the brotherhood.

Let it be remembered that more than half of the students in higher institutions are in denominational schools. Yet the expense of operating state and municipal colleges is vastly greater than that of Christian colleges. The public treasuries pay one hundred and fifty million dollars annually for maintaining the three hundred and fifty public colleges, universities and normal schools. The churches on the other hand maintain five hundred and fourteen colleges and universities, 620 academies and 200 theological schools for \$25,000,000. In representative state university there are 5,716 students, and the income of this institution is \$3,075,409. In fifty representative denominational colleges there are 13,357 students, yet the combined income totals \$2,927,814. These figures show very strikingly the necessity of larger endowments and support for the denominational college.

At Smyrna Church in Waltham county Pastor C. W. Stevenson was assisted by brother W. F. Hutson. They had a great spiritual revival and 18 professions of faith. This is brother Stevenson's third year in this pastorate in which time he has baptised 19 and received seven by letter.



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## EDITORIAL.

### INSPIRED BECAUSE INSPIRING

Somebody somewhere ejaculated that the Bible (or certain parts of it) was inspired because it inspired him, and so it becomes a fad to speak of the Word as inspired because it is inspiring. Now this is nothing else than juggling with words, a clear case of verbal begisdeimaiu or slight of hand which takes all the meaning out of a well established word whose meaning is established and recognized. Now the word inspiration as used by Bible readers is known and definite, and to seek to give it another meaning or take away the recognized significance is like taking away a roll of good United States gold certificates and substituting a bundle of almanacs.

What these word jugglers mean is that the Bible is a stimulating book, thought provoking, interesting and probably energizing in the same way that a good lecture might be or as Robert Browning's poems or Emerson's Essays. To be sure fifty people out of a hundred would go to sleep on Robert Brownings' poems quicker than they would on a sermon or an editorial in the Record, and ninety people out of a hundred in the United States have never been provoked to anything by Emerson's writing. And so the inspiration of the Bible is only relative; it is inspired to one man and not to another according to these smuggling, juggling theological acrobats and gymnasts. Which being put into plainer words means that there is no inspiration in well known meaning of that word. They would tell us that there is no fire in the Bible nor even powder in it, but the powder is in you and the Bible is only a sort of flint lock which if it hits you hard enough and often enough and at the right time and in the right place may produce some explosive energy. Perhaps they would say in the philosophic phraseology of the schools that there is no objective inspiration, but that it is only subjective; which means that you are the one inspired and not Isaiah, or that it took both of you to make inspiration.

Now over against this put the plain statement of a man who helped to write the Book: "All scripture is inspired of God." It was this which every Jew was expected to teach to his children and read in the synagogue. It was this which Timothy had known from infancy, and Paul says every part and particle of it is inspired, that is 'God breathed.' Jesus said: "The scripture must be fulfilled," Mk.14:19. "The scripture cannot be broken," John 10:35. To this Paul appealed as final in an argument, "What saith the scripture," Ro. 4:3. Of it Peter said, "No scripture is of private interpretation (that is originated with the man who wrote it) but holy men spoke from God being moved by

the Holy Spirit," 2 P. 1:20.

Other books may be stimulating but the Word of God gives life to the dead. Other books may help us along the way, but we are "begotten again through the word of God which liveth and abideth." 1 P. 1:23. We are made alive by the word, we are sanctified through its truth, we are fed upon it as the bread of life and shall be judged by it in the day of judgement.

### THE MYSTERY OF GOD, EVEN CHRIST

This does not mean that Christ is a mystery, but that he is the key to the understanding of a mystery. "The mystery of God of which Paul speaks in Colossians 2:2, refers to the natural difficulty, not to say impossibility which man has in coming to any definite and sure knowledge of God, his nature and purpose and relationship to us and the world.

Today, more than for generations, man's faith in God even in the very fact of his existence, is undergoing scrutiny and assault and questioning. The attack is wide spread, insidious and open and persistent. It is found in most unexpected quarters. No man is possibly free from its influence or effects. Perhaps no man ought to be. We have got to prove all things and hold fast that which is good. The man in the pulpit as well as the man in the pew has got to found his faith anew or at least re-establish it to meet the attacks from this age of doubt. He is going to find himself in private, not in public, going over the grounds of his faith, so that in public he may be able to give a reason for the hope that is in him. Each age has its method of attack on faith and we must be prepared for seventeen inch guns, for poison gas, for liquid fire, for submarines, for air raids, machine guns and all the rest.

How are we to meet all this and maintain our faith and produce faith even in the unbelieving? Shall the servant of God read the books on science, physical, mental and social which ignore God or rule him out of the Universe? Other folks are reading them; must we know these things in order to meet them? Each one must answer this question for himself. But a man who reads them will feel their strokes at the foundation of his faith. Men are ascribing to the inherent forces in matter today what we have been accustomed to attribute to God. Evolution, real evolution, is the teaching that all things were evolved from the primal cell, which has in itself the life power of multiplication and increase, and the formation of new species. Such teaching "will eat as doth a gangrene" 2 Tim. 2:17. "and overthrow the faith of some."

Now how can we make sure that the firm foundation of God standeth? There is only one answer to this question, there is only one key to this mystery of God; there is only one interpretation to our inquiries; only one solvent for all our doubts. It is the mystery of God even Christ. He is no blindfold of reason. He does not stop inquiry. He does not hush our questions. He answers them. If you come up against questions you can't answer, darkness you can't penetrate, doubt that will not down, then turn to him and answer this question, if there is no God how are you going to account for Jesus Christ? He must be reckoned with. He must be explained. Where did he come from? How can you account for him; his ideals, his teaching, his miracles, his willing submission to death his triumphant resurrection, his ascension? You will find yourself up against irreconcilable impossibilities here to account for him on any natural hypothesis, any evolutionary process, any of the usual causes. You will in turning from the fact of God in the material world find yourself face to face with God in this man Jesus Christ. You will like the contemporary Jews be asking yourself in amazement and confusion: "Whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary?

And his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" Jesus is proof of all the truth of God and proof against all our doubts.

But we have just started on this mystery of God even Jesus, when you find him as the proof of the fact of God. Many who accept the existence of God as a fact, can form no definite conception of what he is; or can find no way of access to him and means of fellowship with him. Indeed to the natural man this is a universal and invariable experience. The words of Job are the universal cry, "O, that I knew where I might find him, that I might come even to his seat." So also is his cry, "He is not a man as I am that I should answer him, and we should come together in judgement. Neither is there any days man betwixt us, that he might lay hand upon us both." Happy if our faith can rise like Job's did once at least to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God."

Jesus answers all our questions about God. He says, "He that hath seen me, hath seen the Father." He is the light of the world. He is the faithful and true witness. He is the lion of the tribe of Judah who hath prevailed to open the seals of the book of God's character and God's infinite love and God's purposes for the future of the world and for our souls. In him is God's answer to all our inquiries. He is the fulness of the godhead in bodily palpable form. It was with infinite satisfaction that John begins his first epistle with, That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of Life (and the life was manifested and we have seen, and bear witness and declare unto you the life, the eternal life which was with the Father and was manifested unto us; that which we have seen and heard declare we also unto you, that ye may have fellowship with us: Yea and our fellowship is with the Father and with his Son Jesus Christ.

### RATIOCINATION OF A RATIONALIST

You don't know what that is? Well, that's the reason I am writing about it. A rationalist is one who trusts to his reasoning rather than to the word of God. He puts the former above the latter; maybe not always conscious of so doing. But that is his conscious or subconscious attitude and practice. He is one of those who become vain in their reasoning and their foolish hearts are darkened. Professing themselves wise they become fools." Rom. 1:21:22.

Here is a sample. A wise looking individual bursts into print with the announcement that if the average man should go into a museum where were hung skeletons of monkeys from the least to the greatest and along in the same row the skeletons of men from the lowest savage to the most highly civilized, that said average man could not tell for his life where the monkey line ended and the man line began. And then he stands off to see how dazed you are at his argument. He thinks he has run a scientific-theologico-rational juggernaut over you and you are flattened out and breathless forevermore. He thinks he has introduced a stunner.

You could probably take him into an ordinary restaurant and have him served with meat having no name on the menu, and he couldn't tell beef from pork or mutton or kid. That does not prove that there is no difference, it only shows that some folks don't know the difference they do not distinguish the things that differ. Or take the average man into a museum and he can't tell the difference between the skeleton of a squirrel and a muckrat. This demonstration only proves the ignorance of the observer,



not the identity of the objects. A man who knows merely laughs at our ignorance and thinks it a good joke. The average man doesn't know one kind of flesh from another if it is raw and carved alike. But a young medical student with a microscope can tell not only what is human flesh, but even when it is nounded into a jelly can tell you just what part of the body it is taken from. The difference is there all right but it takes somebody that knows how to see it.

Here comes a famous surgeon and teacher of surgery and a Baptist to boot who says that man must be of the same origin with the beasts because he has practiced in both and they have similar circulation and nervous mechanism and respond alike to the same medicine. All of which goes to show that a man can sharpen his knife without sharpening his wits, that he may be powerful handy with a lancet and awkward with his brains; he may cut a hole in you big enough for daylight to shine through and yet not let in much light from reason.

Now come to look at it isn't it funny that a man will argue that a man must have sprung from a monkey because nuxvorn will make both of them sick at the stomach; or he must have come from a tadpole because both of them finally got legs; of course the frog beat us in getting more legs and developing them to jump better. And he thinks the rest of us are ignoramuses and back numbers because we don't swallow all this frog dope and monkey business. There is just as much sense in saying that a black gum tree and a persimmon tree must have sprung from the same seed, because both of them have bark on them and both have a grain in them and sap, and will burn. This man will be arguing that you can raise watermelons from pumpkin seed because they both grow on vines. Verily the ratiocinations of a rationalist are very irrational.

#### PREACHERS AVAILABLE FOR MEETINGS

The following is a list of preachers and singers who are available for meetings during the summer. We do not know them all personally and cannot undertake to recommend them. If any church is interested, however, we will furnish such references as we have. The churches may take the matter up with these brethren direct:

Rev. J. H. Simmons, Smithville, Miss.  
Rev. M. C. Durr, 1220 Washington Ave. N. O. La.  
Rev. D. W. McLeod, Hammond, Louisiana.  
Rev. P. S. Rogers, Ackerman, Miss.  
Rev. E. Floyd Olive, Pratt City, Ala.  
Rev. P. S. Ackerman, Miss.  
Rev. W. J. Roberts, Newton, Miss.  
Rev. J. A. Bass, New Hebron, Miss.

#### SINGERS AVAILABLE FOR MEETINGS

Rev. C. M. Wright, Hattiesburg.  
Mr. A. H. Doty, Winona.  
Mr. Wm. Eugene Blake, Columbus.  
Rev. C. S. Moulder, Lorena.  
Rev. B. W. Hudson, Clinton.  
Rev. Madison Flowers, Jackson.  
Rev. O. P. Estes, Lyon.  
Rev. J. H. Smith, DeQuincy, La.  
Mr. W. B. Hunter, Water Valley.  
Mr. Robt. Cooper, Aberdeen.  
Mr. Grady Helm c/o Rev. Wayne Allison, Water Valley.  
Mr. E. P. Fendley, Eupora.  
Mr. Paul I. Templeton, (Methodist) 2206 15th St. Meridian.  
Mr. H. Evan McKinley & wife, Morristown, Tenn.

#### AT COUNTY LINE CHURCH

Attendance at the S. S. Normal was very fine, especially by persons interested in immediate community. Enrollment 75. Five churches were represented. Of number enrolled, rather small per cent took examination. The people appreciative of the work carried on. The workers feel encouraged over the results and hope for still greater in future normals.

A joint biography of Dr. and Mrs. J. B. Gam-



#### BOOKS ADDED TO CIRCULATING LIBRARY

The following books have recently been added to the Circulating Library: "Ambassadors of God" by S. Parkes Cadman, "Paul's Interpretation of Christ," by A. T. Robertson, and the "Memorial Supper" by Frost.

We are indebted to Dr. Lepsey for the first two mentioned and Rev. L. I. Thompson of Moss

Point for the last.

#### ARE YOU READING OUR BOOKS?

Quite a number of friends are now availing themselves of the privilege of reading these good books. It costs you nothing to read the books except the postage. We will gladly loan them to you and give you ample time to give them a careful reading.

Write for application card.

#### BOOKS IN THE CIRCULATING LIBRARY—

#### READ THEM

	Author	Pages	Days Allowed
The Moral Dignity of Baptism	Frost	282	20
The Doctrines of Our Faith	Dargan	214	20
Studies of the New Testament	Robertson	284	30
Training in the Baptist Spirit	Van Ness	176	15
The Glory of The Ministry	Robertson	243	20
The Training of the Twelve	Bruce	545	30
Epochs in the Life of Jesus	Robertson	190	15
The People Called Baptists	McDaniel	176	15
A Short History of the Baptists	Vedder	327	30
The Course of Christian History	McGlothlin	313	30
Talks on Soul Winning	Mullins	84	15
With Christ After the Lost	Scarborough	352	30
Livingston, The Pathfinder	Matthews	213	30
Stewardship and Missions	Cook	170	15
The Call of the South	Masters	222	20
Baptist Missions in the South	Masters	204	20
Life and Letters of John A. Broadus	Robertson	450	30
With Christ in the School of Prayer	Murray	274	20
Making America Christian	Masters	206	20
Personal and Pastoral Evangelism	Goddell	221	20
Quiet Talks on John's Gospel	Gordon	256	20
Ambassadors of God	Cadman		20
Paul's Interpretation of Christ	Robertson	150	20
The Memorial Supper	Frost	280	20

brell will be written by their daughter Mrs. Frederick Porter, 3909 Worth St. Dallas Texas. She will be glad to have helpful information from any friends in possession of it.

Suppose I employ a gardner to raise beans and potatoes and find that he has planted leeks and garlic. Naturally I would remonstrate with him and if he could not be brought to the purpose to raise beans and potatoes, he and I would have to part company. In the same way if a Baptist school is for the purpose of making Christian men and deepening in them a reverence for God and his word, and then there are found men or books in the school teaching things that destroy the faith of young men and young women in God and his word, there must needs come a reckoning and a separation. It doesn't avail for the gardener to cry out that this is a free country and he is a free man and dif leeks and garlic taste better to him than beans and potatoes, he must be allowed to exercise his freedom. He can go elsewhere and set up a garden for himself or find somebody who likes that kind of thing. But I don't like leeks and garlic and don't propose to furnish ground and pay a man to raise them. Baptist schools are the property of Baptists and they have a right to say what shall be taught in them and what shall not.

#### THE POWER OF THE GOSPEL

Paul said: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jews first and also to the Greek.—Romans, 1—16.

When this epistle was written, Rome was the seat of the Empire, and the metropolis of the world. The population was more than one million, and the religion was paganism. The city had

four hundred and seventy-five temples crowded with the statues of their dieties.

It was at this tim that Paul felt that the great city of Rome must have the Gospel of Jesus Christ. He felt that he ought to preach the Gospel of Christ to the haughty Jew and to the philosophic Greek as the only hope for a lost world. Paul knew what this Gospel had done for him, for before his conversion he was a blood intoxicated zealot. Now the power of the gospel has brought such a change in his life that he believes it to be the only power that can help a lost soul.

This Gospel professes to save all who believe. Its aim is to save the ruined nature of man and make it Holy and justified before God. The power of the Gospel alone can do this work. Knowledge has never been known to tame enmity. Man himself cannot do it. Salvation cannot be educated or legislated to man to the saving of his soul. Nothing saves but the power of God through the blood of Christ. This Gospel has been successful upon every class even from the best to the worst. It has never failed in uplifting humanity. Proof is found everywhere today. The Gospel of Christ brings all on one level, The King and the peasant, the general in chief and the high private, the philosopher and the coal miner, the merchant prince and the plowman, all stand side by side in this great Gospel of salvation.

This Gospel has revolutionized the lives of individuals, it has elevated and cleansed domestic life, it has laid deep, broad and safe the foundations of civil and religious liberty. These are things to glory in; The world will be led to the truth in the generation in which the Church really believes in God.

Men of the greatest fruitage have been men who believed God. Why then be ashamed of it, Why not preach it?—J. H. Fuller.



# THE AMERICAN VISIT OF OUR BAPTIST COMMISSIONER FOR EUROPE

J. F. Love, Cor. Secretary

Our Baptist Commissioner for Europe, Dr. J. H. Rushbrooke, sailed from New York early in July for his home in London. Writing from New York he says, "If you find any means of expressing on my behalf my deep debt to the Southern Baptists for the generous welcome I received everywhere, please take advantage of it. My visit has been a pure delight." I take this occasion to pass on these thoughtful words of our brother to those for whom appreciation is thus expressed, and also to make some comments upon Dr. Rushbrooke's visit to the South.

While in America, Dr. Rushbrooke visited Canada and several states in the North as well as the South. He was heard at the Northern and Southern Conventions and in many American pulpits. A Southern itinerary was arranged for him which took him straight through the South from Dallas, Texas, to Richmond, and Washington, and gave large numbers of Southern Baptists opportunity to hear him, in Dallas, Shreveport, Birmingham, Atlanta, Greenville, Richmond and Washington. His presence at the June meeting of the Foreign Mission Board was a gratifying incident of this annual meeting.

Dr. Rushbrooke's coming to the South is an event of much significance. First, because of the man himself. He was a welcome guest and a worthy representative of European Baptists.

He is a gentleman of culture, a man of Christian graces, and a Baptist with a brotherly spirit. Whenever he touched Southern Baptists he made a strong and favorable impression and won their confidence. Second, his coming and incidents and circumstances which led to it inaugurate a new fellowship between European and American Baptists. Southern Baptists who have gone to Europe not bent on pleasure and sightseeing, but to seek acquaintance with their Baptist brethren have met surprises. They have had the delightful experience of finding a warm response to their approaches, found more of common faith than some had thought existed between us. But at the same time they have been made aware that Southern Baptists were little known in Europe. All of us now regret that there has not been closer fellowship between us and our spiritual kinsmen who have remained on the old estate while we have set up house keeping in the new world. Connection is reestablished now at last. Henceforth there is to be exchange of visits and family reunions and mutual interest.

But Dr. Rushbrooke's visit has clarified Southern Baptist thinking upon the new and great task to which, with their European and Northern brethren, they have committed themselves. They see more clearly what is to be done, realize more keenly its purpose because of his visit. We will not attempt the role of prophet nor stagger new converts to a Baptist Program for Europe by using extravagant terms to declare our expectations, but we think we see clearly that in recent months, and waxing into clearer view with Dr. Rushbrooke's visit, evidences of a new brotherhood consciousness among Baptists of all lands, and that even now there are assurances of new achievements by the people of our faith. A confidence has been begotten that as a people we are able to do great things. Perhaps our Baptist democracy and ecclesiastical independence, as well as the hand of our enemies, and perhaps the hand of Providence has made us a scattered and a detached people, but henceforth with growing tasks, with communications established, Baptists will grow into a world brotherhood and so relate their efforts as marvelously to increase the effectiveness of their witness to New Testament faith through the world. As to Baptist history, Dr. Rushbrooke's visit and the coming years unfold the drama of universal events which immediately preceded it and pre-

pared for it, will have the significance of being inaugural to a new era in the life of a people who, because of their heritage of truth, have great responsibility for the future course and state of Christianity in the world. Dr. Rushbrooke has during his visit stimulated a desire for closer Baptist fellowship and the will to discharge our duty more faithfully.

The prayers of Southern Baptists will follow Dr. Rushbrooke homeward in his work.

## JONAH AND THE GREAT FISH

The modern unbelievers have taken great pleasure in seeming discoveries of errors in the Bible the Word of God. They differ in an offensive manner from the infidels of a former generation. They were frank and manly in that they refused to claim for themselves the title of Christian, but declared plainly that they were not Christians, but opponents of the faith. The modernists appropriate the name of Christian and then reject everything distinctly Christian. They profess admiration for Christ, and then deny every essential which he taught. They hold themselves competent to determine what of his teachings were true and what false. They have assailed the history of many of the Bible statements, but recovered records of the very stories in the ancient walls through scientific archaeology have cried out against them and proven them untrue. The one event upon which they have dwelt the longest and with the greatest confidence and satisfaction, even heaping upon it all manner of ridicule, is the account of Jonah and the great fish. They have gone to much labor and showed much learning and skill as they have measured the throats of whales and sharks, and determined their circumference and diameter, and showed the impossibility of any living thing continuing to live for three days inside the body of another. So, with great gusto and big smiles, they pronounced the whole account of Jonah a bungling myth, in which the writer had gone so far as to enwrap the sublime in the ludicrous.

The cylinders now found in the Museum of the University of Pennsylvania were buried in the ruins for centuries while the great scholars of Germany and their followers in other countries whittled away at the Bible. But in an unexpected moment, by the hand of his servants, God brought forth the cylinders with their writings on imperishable substances, to bear witness to the truth of his Word and to confound the gainsayers. Now, while Germany is in the dust and her followers in confusion, the cylinders and the Bible stand forth in victory.

So, too, the great fish which was stranded and captured recently off the coast of Florida, testifies. For a length of time which we cannot measure, this fish lived in the great depths, all unknown to man and his greatest scientific knowledge. In his own time God made the sea give it up, and it is preserved in the National Museum at Washington. This fish weighed 30,000 pounds. Its liver weighed 1,700 pounds. Its length was forty-five feet; its circumference twenty-three feet nine inches. Its diameter, eight feet three inches, so that the largest man could stand upright, and its mouth and throat are large enough to admit two men. It contained hundreds of pounds of fish of all sizes, all alive. Thus this fish, of the twentieth century, has given the lie to the boasted speculations of the great modern speculators and turned their boasted wisdom into shame. The word of God still stands, and the mockery of men is proven false. Let believers in this age of blatant unbelief note God's witnesses.

Our Lord's sign is still true. "For as Jonah was three days and three nights in the sea monsters belly, so shall the Son of man be three days and three nights in the heart of the earth." Poor sinful man, how puffed up he becomes over a little knowledge! When indeed, he is ignorant, knowing nothing. —Presbyterian.

## SOUTHERN BAPTIST HANDBOOK

This is the 1921 volume gotten out by Dr. E. P. Alldredge of the Sunday School Board. It is the first under his administration and in spite of the many difficulties under which he labored is a very worthy and will be a greatly useful volume. It contains over 400 pages, is well bound and in such size as to be easily carried in the coat pocket. It is made up of three parts, The World Field, the Home Field and Southern Baptist Forces. It is historical, statistical and educational. It anybody wishes to know the place of Baptists, who they are, what they are, what they are doing and what they have in the way of organization and equipment, he can find almost any and all of it in this little book. It costs seventy-five cents and unlike most things you buy today is worth it. It has a list of institutions in all the states, such as schools, hospitals, orphanages, mission boards, missionaries, preachers, and the rest. It there is anything you want to know you are likely to find it in this book. If you don't then write to the author.

## EXTRACTS FROM AN ADDRESS BY HON. WILLIAM JENNINGS BRYAN

Addressing the Faculty, students and employees of the Moody Bible Institute of Chicago recently, Hon. William Jennings Bryan said in part:

"I come to present to you the Bible as the Word of God, and to protest against the enemies open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism, pantheism, plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against these enemies of the church, Christianity and civilization.

"The Bible has come down to us through the centuries and we find that along every line except the one of which the Bible treats, there has been marvelous progress. But the line of which the Bible treats is the one line along which we have made no progress. That is the Science of How to Live. We go back to the Old Testament for the foundation of our statute laws, and we go back to the Sermon on the Mount for the rules that govern our spiritual development.

"The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations.

"The atheist is like the man who blows out the light. I know what he has done, and I can light it again and express my opinion of him. But suppose he comes up and says, 'I beg your pardon: I am afraid that light is so near you that it will hurt your eyes.' He then moves it back and back until finally I do not see the light at all. This is the man I am afraid of. The higher critic moves the light away, a little at a time, and finally takes it out of sight.

"There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.



"Few men are brazen enough to call Christ a bastard but that is exactly the belief of most of the higher critics, many of whom teach in our colleges. They say they do not believe in the virgin birth. They go through the Bible and reject everything they do not think reasonable. If we have to have a Bible that seems reasonable to every man who reads it, we must have a good many different kinds of Bibles to fit the different reasonings of different people, and the same people at different times. It must at last be brought down to the mind that can least comprehend the Infinite.

"The greatest enemy of the Bible is the numerous enemy, and the numerous enemy today is the believer in the Darwinian hypothesis that man is a lineal descendant of the lower animals. I believe this is the greatest menace to the church today, the doctrine that man was not created by God, as recorded in Genesis, but is blood kin to the brutes below him.

"We have now found nearly one hundred specimens of vertebrate life in the early rocks, and more than half of them live today. In not a single case is there any material change from the time they were buried in the rocks until today. Now, if this is true, is not that an argument against the hypothesis that everything we see is the result of change?

"There is not an illustration in all God's universe, so far, of one single species coming from another, and yet the whole Darwinian hypothesis rests upon the assertion that in the beginning there were just a few invisible germs of life, and that everything came from them. If that were true, we could find evidences of transition everywhere, but there is not a single example to be found, not a single one in process of transition.

"There was a time according to evolutionists, when animals had no eyes, and, as they now have them, **there must have been a time** when they came. Since God is not allowed to make an eye it just happened.

"These people will not let God work; they shut Him out of His own universe; and then try to explain how things happen. This is one guess. The guess is that there was a time when the little animal did not have any eyes, and, as it was time for it to get an eye, there just happened, no design about it, it just happened, that a little pigment (some call it a freckle) came on the skin. That concentrated the rays of the sun and when the little animal felt the heat on that spot, it turned it toward the sun to get more heat and the sun's heat irritated it and a nerve came here and out of the nerve came the eye! Can you beat it?

"This accounts for one eye, and there had to be another freckle pretty soon, and that had to come in just the right place.

"Then there was a time when the little animal had no legs, and the leg had to come. Since they will not let God work, what is the guess? Well, as this little animal was wiggling along, a wart came on its belly, just happened. It found that it could use this wart to work itself along and finally it developed into a leg. Only one leg of course, and the other had to come in just the right place. Isn't it strange that they can teach this tommyrot to students and look serious about it?

"But there is something more interesting to me than that. Of course, I am interested in all this, but Darwin takes up a matter that touches me deeply. He tells how we men came to have brains superior to the women. Do you know how we came to have these superior brains? Darwin tells all about it.

The males fought for the females, and fought so hard that this struggle increased the brain power in the males and this increased brain power descended to the males, just to the males. Even if we cannot prove that we have these superior brains, it is nice to know how we came to have them.

"But don't think that Darwin devoted all his time to us men. He showed how the females did their part. The getting of this superior brain power is not so important as getting rid of the hair. There was a time when all the animals had hair, and the question that bothered Darwin most was how a hairy animal was transformed into a hairless man. He could not explain it by natural selection, because the less hair a man had, the less able he was to protect himself against the weather. He laid it to the selection of the males by the females. He said the hair was bred off by the females preferring the males with the least hair. Of course, it required ages but that is one advantage the evolutionist has. If you say that a certain thing could not be done in a thousand years, he says, "Take a million years, a billion: take all the time you want." He dissolves opposition in the mist of the ages.

"But why did he not think that maybe all the females would not agree in such a preference? If no two women can agree as to a hat, how could the female brutes all agree in so impracticable a thing as breeding the hair off? And if that was so universal a taste back there as to account for the breeding off of the hair, would you not suppose that that taste would "persist," as the evolutionists say, and that we would notice it in women today, so that bald headed men would have a greater advantage than they have?

"And has it not occurred to you that it might be difficult, if not impossible, for us men to get these brains we have by the males selecting the females, if at the same time, the females were selecting the males? Could they both select at once, or did they alternate and make brains for a little while and then decrease hair for a little while?

"I am telling you what Darwin says. He says that this argument about breeding off the hair was criticized more severely than anything else he said, which proves that there were people in those days, as well as today, with common sense. Yet this is what we find in a doctrine that "everybody believes."

"This doctrine of evolution leads you into the wildest of speculation. The Arabian Nights have nothing to compare with the guesses of scientists. Science can do anything when it builds on facts. It gives us rules for the use of electricity and steam and gas. It tells us about the fertility of the soil and the rotation of crops, but it is dealing with facts. When a scientist goes to guessing he is no better than any other guesser. If we want fiction it would be better to read Grimm's fairy tales to students than to have them taught the fiction of evolution.

"What is the result of Darwin's theory? What would you suppose was the result? Here is a boy reared in a Christian home, learning the first child's prayer and then the Lord's prayer; he talks to God, asks for daily bread, pleads for forgiveness of sins and desires to be delivered from evil. He reads the Bible and finds that the Heavenly Father is more willing to give good gifts to His children than earthly parents are. Then he goes off to college and a professor takes a book six hundred pages thick and tries to convince him that his body is a brute's body. "See that point in the ear? That comes from the ape," etc. Darwin also tries to convince the child that there is nothing in the brain that is not found in miniature in the brain of the brute.

"Then he says that the morals of man are a development from the brute. First, second, third, fourth, fifth, sixth—and no mention of God or of religion. No mention of conscience. When the boy goes out from school, if he believes Darwin and believes his teacher, the Bible is to him a story book. Christ is reduced to the statue of a man with an ape for his ancestor, on his mother's side, at least, and, as many teachers believe, on his father's side also.

"Are you surprised when I tell you that within a month I met a young man twenty-two years

of age, who said he had been made an atheist by two teachers in a Christian college?

"In Miami I spoke on this subject, and a mother told me that her boy would not pray, she found that he believed in the Darwinian doctrine. They are robbing our boys and girls of spiritual life; a professor cannot cram enough intelligence into a boy's brain to offset the shrinkage of the heart when he takes God out. I have reached this conclusion: that if we are not allowed to defend the Bible, they should not be allowed to attack it and rob our children of their faith and hope.

"I have pointed out what seems to be the natural consequences of Darwinism. Nietzsche took this hypothesis, brought man down to a brute basis, taught that might makes right and laid the foundation for the greatest war that man ever knew. He got it from Darwin. He says Darwin was one of the three great men of his century. He praises Napoleon as the greatest because he made war "respectable" again. I have there a quotation from an editor in Paris written when there was a peace meeting there, some twenty-one years ago; "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been based upon the divine nature and divine origin of man. Men were looked upon as the children of God and war was, therefore, fratricide. But now that men are considered children of apes, what matters it if they slaughter one another?" This was fifteen years before the war began.

"The reason this pernicious evolution doctrine has not done more harm is that it has not reached the mass of the people. It is those who have the most education who have been injured most by it. It has not misled the mass; the people as a rule, do not believe in the ape theory.

"Darwin gives us a family tree which begins in the water with larvae, and then traces the line of descent to European apes. Over eight hundred times he uses the phrase 'we may well suppose.' Compare this phrase with the Bible's "Thus saith the Lord!" The Bible is built upon the rock and the other upon hypotheses. When they tell you that their sciences are the most important, you can answer that there is a science more important, than any they teach in the schools. It is the science of How to Live. It is more important that you trust the Rock of Ages than that you know the age of the rocks. When those who teach the physical sciences look down upon those who preach the gospel, tell them what Paul said, that the things which are seen are temporal, the things that are unseen, eternal.

"Mr. Roosevelt, when President, talking to the Harvard Law students, told them that there was scarcely a great conspiracy against the public welfare that did not have Harvard brains behind it. This might have been said of any other university as well. Many graduates go out with no sense of responsibility to God or society; they are the bulwark of every unrighteous cause the defenders of every vicious system. When reform starts in this country, it starts with the masses. Reforms do not come out of the brains of scholars.

"Some of these young men graduate from our colleges, go into business and become profiteers. They do not commit petty larceny; some times they go into glorified larceny and use the lawyers who come out of our colleges to keep them out of the penitentiary. We have to enact child labor laws to keep them from dwarfing the bodies and souls of little children. Anti-trust laws are necessary to keep them from ruining small competitors.

"I believe the brute in man is brought out largely by the theory that makes man believe he is blood relative to the brute. Man must be brought back to God, to a belief in the Bible as the Word of God and to love Christ as the Son of God.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

## OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-President—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Raymond
Training School Trustee—MRS. J. L. JOHNSON	Hattiesburg
Margaret Fund Trustee—MRS. W. J. DAVIS	Jackson
Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE	Greenwood
HENDERSON	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

## ANNOUNCEMENT

Mrs. J. R. Kelly, Supt. of Woman's Work for Gulf Coast Association, writes to ask that the announcement be made that the Woman's meeting will be held on September 14th, the day preceding the general meeting of the association. The sisters of Gulf Coast Association will please take notice.

## REPORT OF THE ANNUAL RALLY OF OF THE THIRD DISTRICT

The fourth annual rally of the third District took place at Blue Mountain, July 8th and 9th with a good crowd from the 15 associations that comprise the District.

The outstanding features of Friday evening, the opening service of the convention, were a playlet, "The Trial of the Robbers," presented by the W. M. U. of Oxford, assisted by the W. M. U. of Blue Mountain, and the scholarly and convincing address, "The Main Thing," delivered by Dr. D. M. Nelson, state secretary of the Baptist education commission of Mississippi. Both the little drama and the speech on Christian education were received with general and enthusiastic approval.

Following a conference of the W. M. U. leaders early Saturday morning and the reports of different committees, Dr. R. A. Kimbrough, field secretary of the Baptist state mission board of Mississippi made a timely address encouraging the women to keep to their tasks and declaring that women alone are now giving to benevolences more money than both men and women were donating for similar purposes only a decade ago.

The cardinal attraction of the Saturday morning programme was the splendid and inspirational heart talk made to the convention by Miss Mary Bibb Long, daughter of Judge Charles P. Long of Tupelo, who will sail on August 20 for China, where she will serve as a missionary. Miss Long touched every heart in the congregation by her beautiful and simple message calling them to a nobler Christian living and made her words vital by relating bits of her own spiritual experiences, vividly setting forth her struggles since a lass of 11, when she decided to go to a foreign mission field.

In the afternoon the main features were Miss Lackey's presentation of the W. M. U. Policy for 1921-22, and in connection the District pledged over \$150. to the Personal Service Scholarship Fund. Miss Birdie Lou Clark's inspirational talk was based on "What the Training School has Meant to Me." Miss Clark is also one of the year's graduates from the Training School and will teach a missionary school at Tampa, Florida.

At the closing session Saturday night, the Young People's organization of Blue Mountain Church impressively presented a missionary pageant followed by a splendid inspirational address by Miss Traylor.

The following officers were chosen for the coming year:

Mrs. D. A. Hill, Booneville, recording secretary; Mrs. D. L. Ray, Blue Mountain, district

stewardship leader; Mrs. J. A. Salmon, Pototoc, district missionary study leader; Miss Nannie Cypert, Sherman, district personal service leader; Miss Mary Sue Thompson, Houka, district young people's leader.

## 6th DISTRICT ANNUAL MEETING

The 6th District had their annual meeting in the hospitable little city of Monticello, on June 30. The first session was given to Young People's work and from the opening song to the close was a continual uplift. Mrs. W. C. Cannon, in well chosen words gave us a hearty welcome and we all had that "homey" feeling at once. Mrs. I. Toler, the District Young People's leader had charge of the program. Her report of the work was encouraging indeed beside the great inspirational message she brought us. Too much praise cannot be given to the Monticello young people who gave us all the foreign mission countries where Southern Baptist have work. The costumes were good—their songs were sweet, reaching the heart. We thank Mrs. McCollough for this part of the program. Dr. Nelson closed our young people's program with a magnificent address on Christian education.

Friday was given over to the W. M. U. work and consisted of reports from all the departments of the District work—Mission Study Leader, Personal Service and Stewardship Leaders. All reports were encouraging and showed growth all along the line.

Eight out of nine Superintendents were present and gave good accounts of their year's work. All manifested an earnest striving to reach the Standard of Associational Excellence. The delegation was 65 besides many visitors. Miss Association had 9 delegates and all Associational officers were present, thus leading all other associations in this respect. Our state officers, Misses Lackey and Traylor were with us. Both were at their best. It was worth while to have bone to the District meeting if only to have gotten the messages that these two dear women brought us. The only regret of the meeting was that our Mrs. Aven could not be with us.

Miss Georgia Barnett W. M. U. Secretary of Louisiana, honored our District with her presence. Her words of encouragement and helpful presence will linger long with us. Come Again! Our enthusiastic meeting closed with social hour and a delightful auto ride to Wavilla to meet our train.—Mrs. R. L. Bunyard.

## THE NEW PRESIDENT OF THE NORTHERN BAPTISTS CONVENTION

The election of Mrs. W. A. Montgomery as President of the Northern Baptist Convention is not perhaps to be thought of as an honor to women any more than to the men over whom she will ably preside. But it is noteworthy of being the first instance in which a great Christian organization not feminine in character, has so far recognized the efficiency and competency of a woman as to make her its leader. Mrs. Montgomery has been the president of the Woman's American Baptist Foreign Mission Society, and the splendid success of that work as shown in the report read before the brethren in Convention, demonstrated to them the ability, executive and otherwise of the woman who presented it. She has been a power for good in all the offices of trust she has held, and we expect to see the Northern Baptist Convention move forward in the future to victories, to speak conservatively and modestly, no less gratifying that the past has achieved. "The Baptist," organ of the Northern Baptist Convention, speaks of her in the following high terms: "An exceptional woman has been drafted for a position which today has unusual importance. 'There is not another denomination,' said one of the speakers, 'which does not envy the Baptists the possession of Mrs. Montgomery.' But she

traits of mind and of soul which would anywhere make her an outstanding figure.

Mrs. Montgomery pledges all that she is to the work which has been entrusted to her. Shall not the churches in turn pledge her their loyal and unwavering support? A great leader and a great people, devoted to the accomplishment of the yet unfinished task, can make this the most notable year in the history of the Northern Baptists.

## RECOMMENDATIONS OF COMMITTEE TO THE SOUTHERN BAPTIST CONVENTION

Dr. Rufus Weaver, Chairman.

1. Concerning George Washington University: In the light of finding, we believe the George Washington University, which was founded by the Baptists, should be brought again under Baptist control. We therefore recommend that this committee be continued to carry on negotiations, and that the Convention request the Columbia Association, composed of the Baptist churches of Washington D. C., to prepare and present a plan under which the George Washington University may be placed under the control of the Baptists of America, and that this plan shall be reported to the next session of our Convention. The Columbia Association is authorized to project this undertaking with the greatest liberty of action in the matter of securing conditional pledges and agreements.

2. Concerning the creation of one or more universities: Your committee, in the light of the facts recited above with reference to the general university situation, feeling keenly the obligation of the three million of Southern white Baptists to render and be of service in the realm of higher education, recommend that the Convention encourage communities or States desiring to develop a present institution into a university, or to establish a new institution of university grade, to make their proposals to the Convention through this committee. We further suggest to the Convention the advisability if a campaign be negotiated at the close of the present 75 Million Campaign, that the amount to be raised for Christian education a sum of five million dollars be set apart to be used at the discretion of the Convention for university education.

3. Concerning theological seminaries: In the light of the facts given above, we recommend the advisability of establishing another theological seminary, and that the several States will be invited to make proposals as to location of such seminary and that these proposals be presented through your committee to the next session of the Convention.

b. Concerning the relationship of the existing theological institutions to the Convention: We recommend that the committee which this convention appointed upon the securing of a new charter for the Convention shall be instructed to examine the charters of the different institutions supported by this Convention and shall recommend the procedure by which uniformity of relationship and legal control may be secured, and that the traveling, clerical and other expenses of this committee shall be met by the Convention. We further recommend that in the working out of this relationship between these theological institutions and the Convention everything shall be done to protect these institutions and safeguard their interests so that the plan which shall be proposed shall be acceptable to these institutions and to the Convention.

We are publishing 150 meetings to be held next week and the number will increase every week on through July and August. If you have not furnished information in reference to the time fixed for your meeting please send the information to the Baptist Headquarters, Jackson Mississippi, as soon as arrangements have been made.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### THE REPORT OF THE CLARKE COUNTY ANNUAL B. Y. P. U. CONVENTION AT DESOTO JULY 2-3.

The convention opened Saturday night with a social and at eight P. M. the Convention was called to order by Miss Ethel Parker, Vice-President. The address of welcome was given by Mrs. Gilbert of DeSoto Union and the response by Mr. Roscoe Nettles of Shubuta. Dr. A. R. Willett of Shubuta preached the Convention sermon.

The Sunday program began at ten o'clock with an inspiring address by Mr. Herring of Mississippi College followed by reports from the various unions. Some of these were very encouraging. Mrs. Holland of Shubuta sang "Alone". A good dinner and good fellowship were enjoyed at the noon hour.

In the afternoon the nominating committee made its report and following officers were elected for the ensuing year.

President, Mrs. Ray of Quitman. Vice-President, Miss Ethel Parker of DeSoto.

Secretary, Miss Moore of Enterprise.

Reporter, Miss Elsie Jones of Shubuta.

The DeSoto Union deserves "Honorable mention for the splendid demonstration program given. A solo was rendered by Miss Grace Parker and specially prepared music was furnished by the DeSoto Union.

The closing address was given by Mr. Herring.

The Convention goes to Enterprise next year.

ELSIE JONES.

### GOOD WATER B. Y. P. U.

The B. Y. P. U. of this place has the "real life", since everybody has become interested. We had the pleasure of having Mr. Robert Gandy with us to teach the Manual. He was indeed a great teacher. We all enjoyed the study course very much, and trust will have the pleasure of having him with us again sometime. Last Sunday night, and are very glad that we have become an A1 B. Y. P. U.

The new officers for this quarter have been elected and are now in office, and doing their parts.

The Sunday School is getting along nicely and has also become an A1 school.

We pray God's richest blessings upon us, as we go about our religious work.

A B. Y. P. U. was organized at the Ethel Baptist church last Sunday July 3, 1921, under the direction of W. A. Williams, pastor of the church.

Quite a crowd of people came out and all seem enthusiastic for a union. Mr. Williams made a splendid talk concerning the organization and work of a union.

The president, vice-president, secretary, group-captains and leaders were elected, after which we adjourned to meet the following Sunday, July 10th, 1921.

Sincerely,

LILLIE D. REYNOLDS, President  
MARGIE BROOKS, Sect.

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COL. FELIX M. MASSEY, Supt.

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"Why Auntie," said an officer, "don't you want me to take that sign down?"

"Well, sah," was the reply, "dey ain' be'n a bill collectah neah dis house since dat sign went up. You all let it alone."

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AN EXTREMELY PLEASANT VACATION COMBINED WITH PROFIT IS TO BE HAD AT THE ASSEMBLY. INDIVIDUALS, CLASSES, UNIONS and DELEGATIONS SHOULD NOW BE MAKING PREPARATIONS TO ATTEND.



## LITTLE PARABLES OF CHINESE

LIFE—NO. 10, WASH DAY

By Missionary E. M. Potat, Jr.

Around the south and east walls of our old city are the remains of an old moat which are reminiscent of the days when such primitive precautions saved cities. During dry weather it is little more than a dusty gully, in wet weather it is a series of very large puddles but in very wet weather the water level disguises all depths and the moat once again demands some small measure of respect.

True to Chinese tradition, so long as there is water there it must be used. The more use made of it the better. No water works send the precious fluid about this city to obey the twist of a spigot and flow copiously into ample vessels. Water pushed in water casks on squeaky barrows costs money, and therefore these pools draw to their muddy edges scores of men and women who make varied and constant use of the water supplied from the beneficent heavens.

I passed by there the other day. Early in the morning vegetable sellers had refreshed their greens in the cool water before passing into the city in quest of buyers. Some nearby gardeners had in fact overnight rested their produce in the stagnant bath and rescued it in the morning. Later, when the sun was higher women began moving to the edges of the pools. Under their arms they carried the weekly washing. It was Monday morning. In one hand each one of them held a formidable looking club, used in the process of reducing insubordinate spots to commendable submission. In the other hand they carried crude wash boards. On the surface of the small pond two white geese went around and around, picking up bits of green left in the early morning by the hucksters. They appeared quite undisturbed by the welter of ripples that converged about them, ripples that circled from the busy washboards lining the bank.

The water was very dirty; it was stagnant. Daily immersions of green vegetables acted neither as a purifier to the water nor as a prophylactic to the provender. The family washings of the villagers had even come to commend them as agents of sanitation! But so long as the water was there it was sure to be used every day.

In the realm of sanitation this is judged intolerable, but in the realm of morals it is approved the world over! That we ought to wash our clothing in clean water is an axiom, but that we ought to purify our consciences with purity is sometimes overlooked. Impure water on our bodies is a compromise with sanitation; impure motives and ideals in our hearts are a compromise with salvation. I know of some people in China who are trying to break off the opium habit by smoking cigarettes! That's washing in dirty water. It took America a long time to find out that a bath in high license or local option couldn't wash the filth of inebriety out of her fair garments. World politics can never be

cleansed simply by a bath of compromise. Certain so-called religionists are offering every imaginable expedient for the cleaning up of society. Jesus began His earthly ministry by cleansing the temple; the church today needs cleaning up "by the washing of water with the WORD that He might present the church to Himself a glorious church not having a spot or wrinkle... holy and without blemish." Society certainly needs some improvements in sanitation. The most ravishing picture of a perfect community that was ever painted gives us a city without a stagnant moat, nay rather with a "river of the water of life, clear as crystal proceeding out of the throne of God and of the Lamb."

The secret of pure life whether individual or communal is a pure heart. For out of it shall flow rivers of living water springing up into eternal life both for ourselves and others. The sooner we stop dipping our souls into the stagnation of indolence and the impurity of selfishness the sooner will the world be made whole every whit.

Let us draw nigh with a pure heart in fulness of faith, having our hearts sprinkled from an evil conscience and having our body washed in pure water. These are they that have washed their robes and made them white in the blood of the Lamb.

—Baptist Courier

## MISSIONARY EXPERIENCE

The following letter from a beloved missionary will not only afford a glint into the life and experiences of one who bears witness for Christ in a Roman Catholic country, but also shed light upon Roman Catholicism in lands where it has enjoyed the privilege of making a demonstration and expressing itself unhindered by evangelical Christian influence and enlightenment. If the newspapers of this country would tell the truth and only the truth on Roman Catholicism as it is in such countries and give the facts concerning the ignorance, poverty and immorality which exists in every land where Rome's right to rule has not been challenged by strong evangelical influence, these simple facts would be enough to break the spell of Romanism upon every American citizen who wishes to see intelligence, comfortable living, and an advanced social order insured in this land. But it is precisely the truth about Roman Catholicism that the papers will not tell, even in a land so predominantly non-Roman Catholic as is America, and where everybody except Roman Catholics want the truth told. There is much talk about the liberty of the press, but the secular press of this country does not claim its freedom when it comes to discussing Roman Catholic affairs.

But here is the letter with its religious appeal and the facts which ought to stir our people to Christian activity.

J. F. LOVE

"My heart aches tonight. Things I have seen, heard and read today would make anyone who loves the Lord feel sad. This is Corpus Chris-

ti day and the Roman Church has been practicing some more of its blasphemy. The town was without life all day with the exception of the church bells tolling. Contrary to custom a printed appeal was scattered around town. I give you it as near as possible through translation:

"An appeal:

"On Thursday next, the 26th, the impotent procession of Corpus Christi will pass in front of your residence.

"Jesus, na Hostia, will bless your capital city as he passes through the streets, scattering the treasures of his kindness and mercy.

"Your home will have the ineffable consolation of seeing Him pass, accompanied by the joys of an immense crowd of the faithful.

"And how will you await the passing of the Offering of Jesus?

"Decorate your homes, ornamenting them modestly but well, as the loving Christ would have you do.

"Convinced that you will attend to this appeal, I pray the richest blessings of God upon your honored home."

Signed, Rev.-----

Think of the Christ being transformed into a piece of bread and being carried around the streets to bless the idolaters. There can be no viler form of blasphemy. There were no houses decorated though many expected the promised blessings. But just to think that all commerce stopped while such sacrilege was being enacted. The followers were dressed in lily white dresses and wore the national colors around their necks. Surely this ought to be prohibited. But it continues each time with more effrontery because we have here a priest as governor. Thanks be unto Him the Jesuit goes out of power on the 12th of June.

I love to think too that this revival of Catholicism in----- is due too, to our activity in evangelization. We have just concluded a 22 days evangelistic campaign with our best evangelist, through the press and by means of notice scattered through the city. I believe the Catholics followed our example with the handbills. But they announced a forgery as a means of besing and preached the Christ of Calvary.

Our evangelistic meetings stirred the people up very much. Several public officials waited upon the ministry of----- They will never forget the message he gave them. Our churches here were greatly revived. Some of the disagreeableness which has existed for years among the brethren here has entirely disappeared. The work goes forward with God's blessings upon it.

These evangelistic meetings took place in a place called-----, where we have a prosperous church, though at present without a pastor. The brethren there are building themselves a school building and hope soon to open a day school. Four services were held there with good results. We had announced the meeting in that place by means of handbills too. So the Priest thought he had to persecute the work and also arranged special services to be held at the time of our meetings. However his

object was to intimidate the people. Here are a few extracts from the bill he distributed:

"I advise the Catholics of this town that they are prohibited from accepting the invitation that the protestants are audaciously giving them to the heretic preaching that a false pastor is going to do."

"The protestants are not only excommunicated heretics, but the Catholics who go to their preaching or

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receive them in any way incur a special excommunication at the hand of the Pope."

"I will take the names of those who go and will invoke the following plagues upon them: They will not be allowed to be god-fathers, and after death the mass will be refused them. Before the Holy Sacrament a special prayer will be made to Saint Sebastian, that he may chastise them with a plague, at a time convenient to him, all Catholics who take any part in the conferences given by the heretic protestants."

I believe this bill was prepared by the bishop as the priest seems insufficient for this. It is needless to say that he advertised our meeting, and the church would not hold the crowds. But he is still infuriated. The Word of God was freely distributed during those days. The most popular form is that of "Chosen Portions of God's Word," published in Los Angeles, and given for free distribution. Hundreds of these were given away at the meetings. Last Sunday the priest went from house to house asking the people to tear up their copies in the street. This many did, and the brethren estimate that some 600 copies were destroyed.

Again I say my heart aches because of conditions here. Oh! if I were only about three more men and had the native tongue, how I would preach to these people who are deceived but anxious to hear the truth. God give us men.

Brazil is open to the message as never before. May our brethren be able to see the opportunity. Pray for us. Pray especially for me as I begin a renewed activity in evangelism from the middle of June on. God willing I expect to revisit the place from which I escaped with my life in February. In this trip I will include some places which have never heard the Gospel. Oh how we covet your prayers.

I anxiously await news of the Convention and the result of the financial year. How we did pray for the year to close with victory. May this year be better still than any of its predecessors. May God's favor rest upon you.

#### MRS. MARGARET DAVIS BRUNSON

She was one of the "salt of the earth" that had never lost its savor. Even to the last day of her earthly pilgrimage, her influence in her home church and community was a life and character promoting essence that abounded with the vital forces of domestic economy and true religion. Her husband, Deacon Wm. L. Brunson, was to her an ideal running mate, into whose life hers so completely fitted that two were most emphatically "one flesh."

As a logical sequence the family that grew up around them partook of the flavor and proportions of the same idealism, and the home up to the day of her going was little short of the original paradise.

Not only in her home, but in her church and community was she a living factor in all suitable ways, with never a grouch but a warm heart, and ready and skillful hands to love, sympathize and help.

The Master himself has said "The tree is known by its fruit" and surely this is true of this home tree. Our sister was the mother of thirteen children, all of whom are living, six boys and seven girls; also all have passed the adult age, eleven of them are married and settled in life with their children and grand-children around them, to the number of forty-seven, among whom are three great-grand children, composing an immediate family all told of sixty in number beside the in-laws. Yet, as the preacher remarked at the funeral, not the slightest breath of scandal has ever attached itself to a single one of them.

Besides this, all of them of suitable age from the elder to the younger are hopefully, and happily meeting the responsibilities of life, whether in the domestic, social, commercial or religious realm. What a living and lovely illustration of the truth of what the wise man of old once said, "Children are an heritage of the Lord, and happy is the man who has his quiver full of them." Perhaps another scripture equally well fulfilled in this connection is "The mercy of the Lord is from everlasting to everlasting to them that fear him and his righteousness unto children's children," for both our sister and her excellent husband were born and reared in the homes of pious and faithful Baptist ministers.

The family record shows that Mrs. Margaret Davis Brunson was born in Jackson County, Mississippi, November 6th, 1837, the daughter of a Baptist minister, Rev. Simeon Davis was converted and joined the Baptist church at the age of sixteen years. She was married to Wm. L. Brunson Nov. 10th 1860.

The greater part of her life was spent in Clarke County, Miss., where she died, July 4th., 1921. In the eighty fourth year of her age, her husband having preceded her to the land of eternal rest nine years before.

Perhaps more than two hundred people were present at her funeral and the tribute of flowers was scarcely ever equalled.

"And I heard a voice from heaven saying unto me 'write blessed are the dead which die in the Lord from henceforth, yea, saith the spirit that they may rest from their labors and their works do follow them.'"

"Forgive blest shade, the tributary tear,

That mourns thine exit from a world like this;

Forgive the wish that would have kept thee here,

And stayed thy progress to the realm of bliss.

In love,

J. A. HACKETT

Some people in peace time will be interested in the young man who went into the army. On enlisting, he expressed the fear that he would face ridicule on account of his religion. After three years in the army he was asked how he had gotten along. "Fine," he replied; "they never found it out on me."

—Christian Register.

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L. I. MILLS, Secretary, Petersburg, Tenn.



## MEETINGS OF ASSOCIATIONS

Date	Association and Place of Meeting
Sept. 6	Lafayette County—Clear Creek, 10 miles west of Oxford. Lebanon—Oral on M. C. R. R. Lee County—Uclatubba, 3 1-2 miles northwest Saltillo. Pontotoc County—Zion, 8 miles south Pontotoc. Prentiss County—Osborne Creek, 4 miles west of Booneville.
Sept. 7	Columbus—Maben, on G. M. and N. and Southern R. R. Grenada County—Pleasant Grove, 18 miles east of Grenada. Tippah—Lone Oak, 6 miles north Potts Camp.
Sept. 8	Alcorn County—Tishomingo Chapel, 10 miles west of Corinth. Monroe County—Becker, on Frisco, 4 miles from Amory. Yalobusha County—Coffeeville on R. R.
Sept. 9	Marion County—East Columbia, 3 miles East Columbia.
Sept. 13	Judson—Tombigbee, 3 miles east of Mantachie. Calhoun—Meridian Church, 8 miles northwest of Vardaman.
Sept. 13	Panola County—Como, on F. C. R. R. Deer Creek—Arcola, Y. and M. V. R. R. Tishomingo—Iuka on R. R. Union County—Enterprise, 9 miles southwest New Albany
Sept. 14	Marshall County—Carey's Chapel, 15 miles north Holly Springs. Newton County—Mt Pleasant.
Sept. 15	Chickasaw County—Friendship, 6 miles northwest Houston. Gulf Coast—First Church, Biloxi.
Sept. 17	Mt. Pisgah—Sulphur Springs, 12 miles north Lake
Sept. 20	Montgomery County—Bethsaida, 11 miles southeast Kilmichael. Sunflower—Rome on R. R.
Sept. 21	Lauderdale County—Daleville, 18 miles northeast Meridian.
Sept. 22	Bay Springs—New Home, 5 miles west Stringer on R. R. Delta—Greenwood
Sept. 23	Jefferson Davis County—Antioch, 6 miles east Prentiss.
Sept. 24	Red Creek, 7 miles west Wiggins.
Sept. 27	Jones County—Mt. Oral, 2 miles east Laurel
Sept. 28	George County—Shady Grove, 6 miles southwest Lucedale. Pearl River County—Bethel, 18 miles west Poplarville. Pike County—Magnolia.
Sept. 29	Scott County—Hopewell, 6 miles south Forest.
Sept. 29	Zion—Bethany (Slate Springs) 10 miles south Calhoun City.
Sept. 29	Choctaw County—Akerman, on R. R. Franklin County—Meadville, on M. C. R. R. Perry County—Buck Creek, 7 miles west Richton. Yazoo County—Bethel (Black Jack).
Sept. 30	Lawrence County—New Hope, 7 miles southwest Monticello. Walthall County—New Zion, 5 miles east Tylertown.
Oct. 1	Liberty—Buckatunna, 20 miles southeast Meridian. Oktibbeha—Fellowship, 12 miles north Meridian.
Oct. 4	Carroll County—Carrollton, on R. R. Louisville—Good Hope, 18 miles southeast Louisville. Madison County—Flora on R. R. Simpson County—D'Lo, on R. R.
Oct. 5	Rankin County—Richland, 1 mile east Plains on R. R. Riverside—Lyon, on R. R. Webster County—Mt. Vernon 5 miles north Stewart
Oct. 6	Covington County—Seminary, on G. and S. I. R. R. Hinds County—First church Jackson. Tallahatchie County—Ascolmore, 7 miles south Charleston.
Oct. 7	Leake County—Mt. Zion, 5 miles North Sebastopol. Mississippi—Mt. Vernon, 6 miles south Robinson. Union—Elmo, 8 miles east Harriston.
Oct. 8	Pearl Valley—Oak Grove, 8 miles west Burnside.
Oct. 11	Copiah County—Harmony, 6 miles west Crystal Springs. Holmes County—Ebenezer, 10 miles west Pickens.
Oct. 12	Coldwater—Eudora, 10 miles west Hernando. Smith County—Rallegh, 14 miles north Mize.
Oct. 14	Choctaw—Salem, 16 miles west Shuqualak. Kosciusko—Harmony, 6 miles east Ethel. Lincoln County—Macedonia, 3 miles west Brookhaven. Neshoba County—Sprink Creek, 7 miles northeast Philadelphia. New Choctaw—Mt. Zion, Leake County, 24 miles north Canton. Tate County—Hickory Grove, 7 miles east Coldwater.
Oct. 15	Greene County—Washington, on Log R. R. Tombigbee—Fulton, 19 miles east Tupelo.
Oct. 20	Wayne County—Clara, 10 miles from Waynesboro.
Oct. 21	Kemper County—Antioch, 6 miles west Scooba on M. & O. R. R. Clarke County—Pachuta, on M. & O. R. R.

Note—Please look over above schedule carefully, and report any corrections to N. T. Tull, Jackson, Miss.

We are publishing the meeting date of the associations early this year because there were many changes in the associational organizations last year and we want to be sure the time and place of meeting are correct for each association.

Where associations have been reorganized and where new associations

have been formed, it is very important that the officers of the association, and other interested workers, give the meeting publicity and see that every church is properly represented.

We will send out later on the associational letter blanks and other forms for gathering statistics.

Two thirds of the associations of the state are now organized on county boundaries. Several others are made up of groups of counties, but adhering to county lines in their formation.

## Our Weekly Prayer List

## Meetings Now in Progress Not Previously Published

New Providence church, Copiah county, J. H. Purser Pastor; Watt School church, Smith county, T. W. Bishop pastor, W. R. Allmon preacher assisting; New Prospect Church Chickasaw County Jim Hartley pastor J. W. Carmack preacher assisting; Pine Bluff Church, Clay County, Thos. Mitchell pastor, Guy George preacher assisting; West Kemper Church, Kemper County, P. A. Davis pastor, J. H. Newton, preacher assisting; High Point Church, Winston County, R. A. Collier pastor, T. J. Blass preacher assisting; Pine Grove Church, Clarke County, J. T. Cooper pastor, H. A. Puckett preacher assisting; Knox Church, Walthall County, J. E. Sullivan pastor, W. F. Hutson preacher assisting.

## Meetings Beginning Fifth Sunday in July

## DISTRICT ONE

Bethel Church, Copiah County, D. H. Waters, pastor, J. A. Landers preacher assisting; Galilee Church, Copiah County, L. H. Harper, pastor; Pearl Valley Church, Copiah County, R. D. Stringer pastor, R. M. Boone preacher assisting; Pine Bluff Copiah County, H. H. Hargrove pastor, W. A. Hewitt preacher assisting; Antioch Church, Holmes County, E. T. Moberly pastor, Durant Church, Holmes County, S. G. Posey pastor, R. L. Powell preacher assisting; Mt. Pleasant Church, Holmes County, A. H. Miller pastor, O. P. Bentley preacher assisting; Saron Church, Holmes County, J. T. Ellis pastor, S. W. Sproles preacher assisting; Franklin Church, Madison County, D. W. Moulder pastor, J. C. Greenoe preacher assisting; County Line Church, Rankin County, C. M. Grayson pastor, L. K. Turner preacher assisting; Dry Creek Church, Rankin County, H. B. Harrison pastor, C. S. Wroten, preacher assisting; Steens Creek Church, Rankin County, S. T. Courtney pastor, J. P. Williams preacher assisting; Union Church, Rankin County, D. J. Milley pastor; Coat Church, Simpson County, E. A. Phillips pastor; Dry Creek Church, Simpson County, T. W. Bishop pastor; Magee Church, Simpson County, T. J. Moore pastor, W. F. Yarbrough preacher assisting; Pine Grove Simpson County, A. J. Hughes pastor, W. P. Sandifer preacher assisting; Beaverdam Church, Smith County, L. T. Simmons pastor, L. D. Bassett preacher assisting; Rose Hill Church Smith County W. L. Meadows pastor, B. S. Hilburn preacher assisting; Sylvan Grove Church Smith County, R. O. Bankston pastor, T. J. Waldrup preacher assisting; Trenton Church Smith County, G. A. Smith pastor, W. W. Allred preacher assisting; Redwood Church, Warren County, W. E. Hellen pastor, S. S. Perry preacher assisting.

## DISTRICT TWO

New Shiloh Church, Carroll County, D. W. Bishop pastor, M. O. Patterson preacher assisting; Poplar Springs Church, Carroll County, T. N. Lusk pastor; Eudora Church, DeSoto County, J. L. Price pastor, R. E. Guy preacher assisting; Oak Grove Church, DeSoto County, J. L. Price pastor, R. E. Guy preacher assisting; Hebron Church, Grenada County, L. F. Fowler pastor; Pleasant Grove Church, Grenada County, J. W. Hicks pastor, C. S. Thomas preacher assisting; Poplar Springs Church, Montgomery County, W. P. Winter pastor; Shiloh Church, Montgomery County, J. B. Middleton pastor, D. A. McCall preacher assisting; Ruths Chapel Church, Quitman County, B. F. McPhail pastor, J. R. G. Hewlett preacher assisting; Emmanuel Church, Sunflower County, R. L. Wallace pastor; Jones Bayou

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Church, Sunflower County, I. P. Trotter pastor; Ruth Chapel Church, Talahatchie County, B. F. McPhail pastor, Jesse Cook preacher assisting; Salem Church, Tate County, Earl Ferrell pastor, F. O. Martin preacher assisting.

DISTRICT THREE

Bethlehem Church, Benton County, H. L. Whitten pastor; Bentley Church, Calhoun County, E. T. Putnam pastor, O. C. Cooper preacher assisting; Meridian Church Calhoun County, J. F. McKibben pastor, J. L. Roane preacher assisting; Mt. Comfort Church, Calhoun County, Rev. Dunn pastor, J. T. Sargeant preacher assisting; Mt. Tabor Church, Calhoun County, S. H. Shepherd pastor, S. V. Gullett preacher assisting; Bethel Church, Chickasaw County, Thos. Mitchell pastor, J. F. Mitchell preacher assisting; Pleasant Grove church, Itawamba County, Jeff A. Rogers pastor; Euclatuba Church, Lee County, J. R. Gullett pastor; New Macedonia Church, Lee County, J. S. Therikeld pastor, A. J. Darling preacher assisting; Nettleton Church, Lee County, Chas. Nelson pastor, J. L. Robinson preacher assisting; Salem Church, Marshall County, W. H. Andrews pastor, H. T. Burkett preacher assisting; Center Hill Church Pontotoc County, J. S. Grubbs pastor, W. C. Bryant preacher assisting; Duncan Creek Church, Pontotoc County, T. C. Hodges pastor, H. G. West preacher assisting; Ecu Church, Pontotoc County, E. L. Wesson pastor, E. A. Wesson preacher assisting; Gresham Church, Pontotoc County, J. F. Tully pastor, M. Owens preacher assisting; Ingram Church, Prentiss County, C. B. Gurley pastor, Rev. Hargrove preacher assisting; Dumas Church, Tippah County, Geo. W. Wages pastor, I. P. Randolph preacher assisting; Ripley Church, Tippah County, Harvey Gray pastor, J. D. Ray preacher assisting; Iuka Church, Tishomingo County, B. F. Brooks pastor, Austin Crouch preacher assisting; Jackson Camp Church, Tishomingo County, J. M. Harrison pastor, J. W. Hudson preacher assisting; Harmony Church, Union County, P. H. Pannell pastor, I. P. Radolph preacher assisting; Ingomar Church, Union County, B. C. Land pastor; Pleasant Hill Church, Union County, W. T. Darling pastor; Leggo Church, Yalobusha County, J. W. Henson pastor, Rev. Hill preacher assisting.

DISTRICT FOUR

Harmony Church, Attala County, J. W. White pastor, R. L. Wallace preacher assisting; Hurricane Creek Church, Attala County, W. A. Williams pastor, J. C. Parker preacher assisting; Long Creek (Sallis) Church, Attala County, H. T. Vaughn pastor, W. A. Roper preacher assisting; Fentress Church, Choctaw County, H. M. Whitten pastor, J. D. Ray preacher assisting; Mt. Pisgah Church, Choctaw County, T. J. Smith pastor, W. E. Farr preacher assisting; Black Water Church, Kemper County, H. C. Joyner pastor, H. H. Honeycutt preacher assisting; Dry Creek Church Kemper County, Z. B. Kitchens pastor, W. L. Grafton preacher assisting; Vardaman Church, Kemper County, P. A. Davis pastor; New Zion Church Kemper County, R. E. Moore preacher assisting; Kewanee Church, Lauderdale County, A. H. Miller pastor, Dave Bryan preacher assisting; Pine Forest Church, Lauderdale County, A. B. Culpepper pastor; Cedar Grove Church, Leake County, T. G. Ward pastor; Cross Roads Church Leake County, G. W. Nutt pastor, W. R. Allman preacher assisting; Good Hope Church, Leake County, E. A. Lucas pastor; New Providence Church, Leake County, John Thomson pastor; Springfield Church, Leake County, P. C. Barnett pastor, T. G. Ward preacher assisting; Mt. Zion Church, Lowndes County, J. F. Samsing pastor; County Line Church, Neshoba County, R. C. Barham pastor, E. L. Taylor preacher assisting; Hope Church, Neshoba County, J. M. Spikes pastor, H. T. McLaurin preacher assisting; Decatur Church, Newton County, R. A. Venerable pastor, R. S. Gavin preacher assisting; Rock Branch Church Newton County, J. W. Rooker pastor; Calvary Church, Noxubee County, J. H. Newton pastor; Liberty Church, Scott County, Owen Williams pastor, G. O. Parker preacher assisting; Sulphur Springs Church, Scott County, F. M. Breland pastor; Hohenlinden Church, Webster County, Joel Dorroh pastor, W. E. Fendley preacher assisting; Mathiston Church, Webster County, R. L. Breland pastor, W. H. Thompson preacher assisting; Shady Grove Church, Webster County, J. W. Edison pastor, W. B. Able preacher assisting; Murphy's Creek Church, Winston County, J. D. Fulton pastor.

DISTRICT FIVE

Buckatunna Church, Clarke County, H. V. Sollie pastor, C. T. Carmicheal preacher assisting; Worthup's Chapel Church, Clarke County, A. G. Hollis pastor, J. A. Dougherty preacher assisting; Cold Springs, Covington County, B. A. Ashworth pastor, G. P. Harris preacher assisting; Willow Grove Church, Covington County, J. A. Johnson pastor; Home Church, George County, G. W. Boyd pastor, M. Walters preacher assisting; Rocky Creek Church, George County, J. E. Lowe pastor; Concord Church, Jasper County, Jas. E. Chapman pastor, L. M. Phillips preacher assisting; Lake Como Church, Jasper County, J. L. Hughes pastor; Fellowship Church, Jones County, R. M. Hardin pastor; Summerland Church, Jones County, C. E. Bass pastor; Calvary Church, Lamar County, W. S. Allen pastor, N. J. Lee preacher assisting; Purvis Church, Lamar County, W. B. Holcomb pastor, Edgar Holcomb preacher assisting; Valley Ridge Church, Wayne County, J. A. Lowrey pastor; Rock Springs Church, State of Ala., J. T. Cooper pastor.

DISTRICT SIX

Gladdin Church, Amite County, R. M. Dykes pastor, L. B. Golden preacher assisting; Memorial Church, Amite County, W. A. McCain pastor, C. T. Johnson, preacher assisting; Beech Grove Church, Claiborne County, O. U. Sullivan pastor, J. E. Kinsey preacher assisting; Damascus Church, Franklin County, B. B. Coke pastor, R. H. Lambright preacher assisting;

Ramah Church, Franklin County, C. W. Smith, pastor, T. B. Sandifer preacher assisting; Elmo Church, Jefferson County, R. E. Weeks pastor, W. R. Haynie preacher assisting; Bassfield Church, Jeff Davis County, J. L. Low pastor, M. O. Patterson preacher assisting; Ebenezer Church, Jeff Davis County, J. B. Polk pastor, Theo Whitfield preacher assisting; Oak Grove Church, Jeff Davis County, C. W. Black, W. S. Landrum preacher assisting; Arm Church, Lawrence County, A. J. Linton pastor, Buford Berry preacher assisting; Bismark Church, Lawrence County, W. A. Murry pastor; Oakdale Church Lawrence County, B. E. Phillips; Vanilla Church, Lawrence County, W. S. Rogers pastor, J. P. Harrington preacher assisting; Rair River Church, Lincoln County, I. H. Anding pastor, D. W. McLeod preacher assisting; Sandy Hook Church, Marion County, T. D. Cox pastor, S. A. Wilkison preacher assisting; Shiloh Church, Marion County, V. C. Walker pastor, A. F. Davis preacher assisting; Silver Springs Church, Pike County, W. F. Hutson pastor; Terrys Creek Church, Pike County, B. A. McCullough pastor, J. G. Gilmore preacher assisting; White Sand Church, Jeff Davis County, J. O. Buckley pastor, J. T. Dale preacher assisting.

Number of meetings reporting since last publication, 4g; number professions of faith, 335; received for baptism, 316; received by letter, 134; restored, 3; total additions, 456. No. volunteers for ministry, 2; for Mission Work, 17; No. enrolled for Denominational Schools, 11; No. subscriptions taken for Baptist Record, 41.

RESULTS OF RECENT MEETINGS

Totals to date: No. meetings reporting, 97; No. professions of faith, 1432; received for baptism, 1301; by letter, 643; restored, 8. Total additions, 1955. No. volunteers for ministry, 4; for mission work, 22; students enrolled for denominational schools, 16. No. subscriptions taken for Baptist Record, 67.

PROGRESS OF THE EVANGELISTIC CAMPAIGN

We have nearly twelve-hundred meetings listed with us and others are coming in daily. It will be seen from the above figures that we have had results reported from ninety-seven meetings to date, showing 1301 baptisms and 1955 total additions to the churches.

It will also be seen that 127 meetings are published this week to begin the fifth Sunday in July. There are about 600 meetings already scheduled for the month of August.

If there are pastors who have failed to list all of their meetings with us we would appreciate it very much if they would send in the information on the cards furnished for the purpose. Surely no pastor or church could refuse to co-operate in this practical method of conducting this work. We all believe in united prayer, and the object of getting these meetings listed and published is to furnish the brotherhood a definite prayer list each week. Pray for the meetings and the pastors and helpers who are responsible for conducting the meetings. The Lord is richly blessing our labors.

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University Training School and Jackson School of Business: Before the opening of the school, Sept. 20, a separate building will be erected near the campus to take care of the Academy and Business College. First class training school will be maintained. It is thoroughly standard, being on the accredited list of the Southern Association of Schools and Colleges.

Those interested should write for special information. All correspondence to be addressed to

**H. E. Watters, Jackson, Tenn.**



## HOLD-UPS

A young man on his way home from work was stopped by a masked stranger who robbed him of his week's wages and then fled. The community was much aroused, for similar crimes were getting entirely too frequent. The wheels of justice were set to operating; the robber was apprehended and duly punished.

A young student, product of much prayer and Christian nurture by earnest God-fearing parents, left his home and his Church, in which he had been a very active worker, to enter the great university. Day after day he sat under the teaching of an ultra-liberal professor, who, while paid to teach psychology only lost no opportunity to ridicule a religious faith such as this young man brought with him. There came a gradual unsettling in the student's religious consciousness and then a positive reaction which led him into practical unbelief.

A young man moved blithely in his circle of friends and acquaintances far removed from any thought of personal danger. But an envious, spiteful tongue began its secret attack, the miserable story growing as such stories always do; and when the last sordid detail of the slander had been offered, a reputation lay in ruins. The effects of that malicious attack continued long afterward to curse an innocent life. One victim lost a few dollars. One lost his good name. One lost his faith in God. Which of the three victims lost the most?

The first robber was brought to justice and given an unusually severe sentence because society had become exasperated by these assaults upon the purse. And every one applauded this meting of speedy justice. Witnesses of the second crime, against a young man's character, shrugged their shoulders and said it was "none of their business." The third robber continues unmolested to tear young lives from their saving foundations in religion; he is praised for his "brilliance" and the state pays him well for his "services."

Which of the three is the greatest crime, and which at the judgment bar of God will receive the greatest punishment?

—Evangelical Messenger.

## POPLAR SPRINGS MERIDIAN

I did the preaching and Bro. H. E. McKinley and wife of Morristown Tenn. had charge of the music and singing.

I was not there for the last meeting but, there were about forty professions and several came by letter and promise of letter. Six subscriptions to the Record were secured, the church voted to adopt a worthy budget for local expenses, three deacons were ordained, one deaconess chosen. The visitors, the pastor, the church and the neighboring churches were blessed in many ways. I preached to from four to six hundred people each night. The morning services were well attended.

Bro. Brame has a great vision and he is making fine progress with his

building. Poplar Springs is rapidly becoming the best residential section of the City. The church is not in the city limits, but many of the leading business and professional men of Meridian own beautiful homes in the neighborhood of the church. The most fortunate thing that ever came to the Poplar Springs neighborhood was when God sent D'Yampert Brame to become their pastor. The membership is small and there are no wealthy members of the church. This church is worthy of help from our Boards and from individual Baptists who are able to invest beyond their present obligations.

Our meeting begins 24th. F. D. King of Fort Meyers Florida is to do the preaching and the McKinleys of Tennessee are to have charge of the music and singing. We are laying out our plans for a great campaign. We earnestly solicit the prayers of our friends at this time.

I go to New Zion near Crystal Springs August, 14th, for a week's meeting. I have not reported in some time and I hope this lengthy report will not be tiresome to you and to the brethren.

Yours fraternally,  
L. B. SPENCER

## YAZOO CITY

It has been my pleasure to conduct a Sunday School Institute in Yazoo City this week. Miss Joy King was with me. We had a large class of which twenty-four received awards. There were many here who had already taken all of the work now being offered. In fact, there are more trained teachers in the Baptist Sunday school of Yazoo City than in any church in which I have yet labored. Numbers of the people here who are not teachers have taken the work.

We attribute this healthy condition in this church to the thorough work of Dr. Spencer and his faithful co-workers. We find but few pastors lined up with the work as Dr. Spencer is. He is a power as an organizer and it was my pleasure to hear him preach Sunday night last.

Dr. Spencer is a man of great ability and I congratulate the Yazoo City people on having him in their city. I have yet to see a church more thoroughly organized than the Yazoo City church.

It was a great pleasure also for Miss King to work among her many friends of her neighboring city and she was at her very best during this institute.

State Sunday School Worker.  
M. J. CARTER.

## SHUBUTA AND THE ORPHANAGE

The Shubuta Baptist Sunday School sends the Baptist Orphanage \$5.00 per month and has done so for years. If all the Sunday schools of the state would do so the systematic sustenance of the Orphanage would be solved. \$3,000 has to be supplied from the offerings and it is well that such is the case for it keeps the Orphanage on the hearts of the people and develops the children in giving.

The Superintendent calls for birth days each Sunday at which time every member that has celebrated a

birthday during the week is expected to come forward and make an offering of one cent for each year of their age. Sunday Mrs. Linda Dabbs an old and regular member came forward and dropped in 79 cents, she having passed the 79th mile stake the Tuesday before. Mrs. Dabbs always attends both Sunday school and church unless prevented by sickness.

When a member has gone forward and dropped in a birthday offering, the entire school stands and repeats the following verse:

Many happy returns of the day of thy birth,

Many seasons of joy to be given,  
And may the dear Father prepare thee on earth,

For a beautiful birthday in Heaven  
Last year the birthday offerings amounted to \$15.75 which was sent to the Orphanage at Thanksgiving.

W. H. PATTON

## J. D. BANKHEAD

This good man was born in Holmes County, January 15th, 1871 and died June 12th, 1921. Early in life he gave his heart to God and united with the Macedonia Baptist Church. On Dec. 21, 1898 he was married to Miss Florence Hollum. Just one little baby girl came to bless this union and she remained only a few months; but the unselfish interest and tender affection of each for the other largely made up for this lack.

Brother Bankhead developed a sturdy Christian character, and at the time of his death was serving as deacon of the Goodman Baptist church. Quiet, yet jovial, unassuming, yet thoughtful and judicious, he proved himself a useful citizen and the church and community will miss his fellowship and counsel.

With noble Christian fortitude, his widow submits to the workings of God's providence, and to her and to his brothers we extend our sincere sympathy.—His pastor, Bryan Simmons.

An old darky got up one night at a revival meeting and said, "Bruders an' sisters, you knows an' I knows dat I ain't been what I oughter been; I'se robbed henroosts an' stole haws an' stole lies an' got drunk an' slashed folks wi' mah razor and shot craps an' cussed an' swore but I thank the Lord dere's one thing I ain't nebbber done; I ain't nebbber lost mah religion."

"The Bible has better taste than some moving pictures of the crucifixion, because the sacred narrative omits the horrible details. There is no spiritual value to be found in describing the gruesome aspects of the death of Christ."

## Hood's Sarsaparilla

### Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves profuse, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

Nearly 50 years' phenomenal sales tell the story of the great merit and success of Hood's Sarsaparilla. It is just the medicine you need now. Hood's Sarsaparilla—fine cathartic.

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COL. R. BINGHAM, Supt.

## HILLMAN COLLEGE

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A High Class Junior College offering exceptionally good advantages in Piano, Voice, Expression and Literary work. Accommodations for only seventy boarding students. Many girls waited too late last summer and were turned away because there were no vacancies. Don't delay. Write today for information about next session.

M. P. L. BERRY, Vice President.





F. D. KING

Ft. Meyers Fla., Assisting in Meeting  
at Yazoo City, Miss.

### WE WONDER WHY

While wondering why the people were not interested in the work being done through our churches I had this thought, that we are not interested in the salvation of the lost to the extent that we go to them and offer them Jesus Christ as their Savior or live so that they can see in our every day lives that we are the true followers of Jesus. Our work will never attract the attention of the world in a way that they will desire to be saved till they see more Godliness in our lives and a desire to lead them to Christ.

We seem to work at some things with interest but in some more important things we fail. A few months ago at the Southern Baptist Convention we put on this movement, "Every One in One," and to our surprise we have seen very little effort along this line and until we become interested in soul winning to the extent that we do not hesitate to go and plead with the lost with the love of Jesus in our hearts we may not expect the lost world to be attracted by us. The lost soul that is seeking Jesus is looking for something better than he sees in the average Christian life and because of this we lose the opportunity to lead them to what will not only mean that they are eternally lost but that we are responsible for it. I am thinking of one who is gone I know not where, I spent years with him, sometimes talked to him in a way about his condition but never did uncover my whole heart to him and plead with him to accept Jesus as I would give the word if I could call the opportunity back. We learn by this sad experience that to fall in this we have failed to do the most important thing in life.

We worked long and faithful to put over the 75 Million Campaign and did but unless we give ourselves over to the Lord to be used of Him in winning the lost we have failed in the main and our money given in the Campaign to be used in this work is being spent without our prayers and our interest in the cause in which it is being used for. We didn't make a mistake when we laughed at the 75 Million Campaign but we are making a mistake now that will stand like a stone wall before the leaders of the movement. These men are already crying out that

something is needed and unless we rally to the march with willing hearts and willing hands to do I fear we have lost our opportunity to do a service for our Lord that we will never have again.—A Layman.

### COMPETITIVE HAND WORK EXHIBITS

In the conference of Elementary Secretaries held during the annual Field Workers' Meeting of the Southern Baptist Convention in Chattanooga, the matter of competitive hand work exhibits was discussed. It was agreed that each State Elementary Secretary should endeavor to secure from the Sunday Schools in her state, the pupils' hand work which is to be exhibited at the summer assemblies each year beginning with 1922.

Such display is to be graded on a uniform basis and awards presented. The best work from each state is then to be sent to the Elementary Department at Nashville in time to be exhibited at the Southern Baptist Convention of the year following.

The types of hand work will be as follows:

From beginners, primary and Junior departments and classes.

Pupils' Books of the graded Series (awards for these will be made only on the basis of six months' work from each pupil).

The points for scoring on covers and work will be as follows:

Neatness, 2 points.  
Attractiveness, 2 points  
Accuracy, 3 points.

To Junior pupils there will be awards given for additional work, such as:

Outline Map of Old Testament Palestine (Two Kingdom Period).  
Outline Map of New Testament Palestine.

Outline Map of each of Paul's missionary journeys and the journey to Rome (each a separate map).

Clay or Plasticine models of Oriental objects, such as House, Water pots, Lamp, Jars, etc.

Note book on the Life of Christ.

Illustrated hymns, same being mounted on large sheets of paper and bound in note book form.

Illustrated Memory Work passages.

Missionary Poster on State Missions.

Missionary Poster on Home Missions.

Missionary Poster on Foreign Missions.

The points for scoring on this latter work will be as follows:

Neatness, 3 points.  
Attractiveness, 3 points  
Accuracy 4 points.

It is suggested that the awards be ribbon streamers, blue for the first honor, and red for the second.

For further information in regard to this, write your Elementary Sunday-School Secretary.

The two girls were talking with a young lieutenant who had got a bullet through his arm.

"And what were your emotions when you were hit?" asked one girl.

"What were my emotions?"

"Yes. How did you feel?"

"Oh slightly bored," was the reply.

Magistrate—"What is the charge?"

Policeman—"Intoxicated, your honor."

Magistrate (to prisoner)—"What's your name?"

Prisoner—"Gun, sir."

Magistrate—"Well, Gunn, I'll discharge you this time but you mustn't get loaded again."—Exchange.



R. K. MORGAN, Principal

Morgan School, Petersburg, Tenn.

### WHAT OF YOUR BOY?

the development of his mind, body, and character depends on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training he can always point out some one influence, some one life that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg Tenn., will bring you a catalogue and full information about this school.

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**Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."**

You're bilious, sluggish, constipated and believe you need vile, dangerous calomel to start your liver and clean your bowels.

Here's Dodson's guarantee! Ask your druggist for a bottle of Dodson's Liver Tone and take a spoonful tonight. If it doesn't start your liver and straighten you right up better than calomel and without griping or making you sick I want you to go back to the store and get your money.

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day's work. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling great. It's perfectly harmless, so give it to your children any time. It can't salivate so let them eat anything after wards.

STANDARD FOR 50 YEARS  
**WINTERSMITH'S CHILL TONIC**  
Not Only For Chills, Fever and Malaria  
BUT A FINE GENERAL TONIC  
If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.



## REVIVAL AT UNION MISS.

With Rev. J. D. Brame, of Meridian, Miss., under the leadership of the Holy Spirit, mightily and plainly preaching against sin, assisted by Mr. H. Evans McKinley leading the singing and devotionals, and Mrs. McKinley presiding graciously and splendidly at the piano and with power leading the young ladies and girls in services, Union Baptists were revived and 34 added to the church.

Preparatory prayer-meetings and committee work meetings were held beginning Wednesday before the opening service Sunday morning July 10th. God's Holy presence was manifest from the beginning service and souls were saved and hearts revived.

On Tuesday night the meeting closed and 25 happy converts were buried with Christ in Baptism and all Christians with hearts overflowing because of the goodness of our Heavenly Father toward us, pledged brotherly love to each other and gracious happiness in the Lord prevailed.

Rev. J. D. Brame is a fearless fighter of sin in its terrible forms, and preaches Jesus and Him crucified as the one and only remedy. Much constructive work was accomplished and we feel the community life is made stronger because of this meeting. We give God the Glory for His wondrous work in the hearts of His people.

Faternally,  
W. N. McLemore.

## BAPTIST CLIP SHEET SENT FREE TO WORKERS

The Southern Baptist Clip Sheet, issued monthly by the Publicity Department, Conservation Commission, Nashville, Tenn., can be had without charge by any Baptist pastor or other active church worker who cares for it and will send his or her name and address to the Nashville headquarters. The Clip Sheet carries brief news and feature articles about all phases of Southern Baptist work, suitable for reproduction in church bulletins and secular papers and for use in illustration of sermons on general denominational work, and in programs of the Sunday School B. Y. P. U., Woman's Missionary Society, etc.

Numerous pastors in the South are re-writing the items from the Clip Sheet and giving them to their local papers as a means of informing their communities as a whole on what Southern Baptists are doing. This is a character of publicity that is very valuable and which can be had without any cost where our people desire to go after it.

## SAULS VALLEY REVIVAL

Our meeting began the second Sunday in July. Rev. W. W. Kyzar of Columbia did the preaching, and all that know him know it was faithfully done. Fourteen additions were made to the Church, eight by baptism and six by letter.

Our service continued five days,

and in many respects was the greatest meeting in the history of the Church.

In connection with this meeting we held night service at the Norfield Logging Camps. We have no organization at the Camps, but tied on to the Norfield Church. Eight came by letter and one professed faith in Christ.

Six subscriptions were taken for the Baptist Record, and a fine offering was made. We thank God for the good people of that community and give him the praise for all the good work that was done.

J. B. HEMPHILL, Pastor.

## English as she is Spoke

We'll begin with a box, and the plural is boxes;

But the plural of ox, should be oxen, not oxes.

The one fowl is goose, but two are called geese;

Yet the plural of mooose should never be meese.

You may find a lone mouse, or a whole nest of mice,

But the plural of house is houses, not hices.

If the plural of man is always called men,

Why shouldn't the plural of pan be called pen?

The cow in the plural may be cows or kine,

But a vow if repeated is never called vine.

And if I speak of a foot and you show me your feet,

And I give you a boot, would a pair be called beet?

If the singular's this and the plural is these,

Should the plural of kiss be nicknamed keese?

Then one may be that, and three would be those,

Yet hat in the plural would never be hose.

And the plural of cat is cats; not cose.

We speak of brother and also of brethren;

But tho we say mother, we never say methren.

Then masculine pronouns are he, his and him,

But imagine the feminine she, shis and shim!

So the English, I think you will all agree,

Is the most wonderful language you ever did see.

—Exchange

She sang and she sang: "I will hang my harp on a willow tre-e-e, I will hang my harp on a willow tre-e-e each time breaking on the high note.

Finally the patient father from the next room ventured: "Better hang it on a lower branch, Liz."

The Eskimo sleeps in his little bear skin,

And keeps very warm, I am told,

Last night I slept in my little bare skin,

And caught a terrible cold.

—Exchange.

# Mississippi Woman's College

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